

(Volume – 2)

Great Women In Islamic History

Sikander Naqshbandi

(Volume – 2)

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**Syed Sibte Sikander Naqvi Hanafi
Naqshbandi Mujaddidi**

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Name of Book: **Great Women in Islamic History - 2**

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Title Syed Hammad ur Rahman
647-783-8317

Proof Reading: - Canada

Quantity

Published 2024 AD

Price

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

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Author's Words

الْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللّٰهِ مِنْ
شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِيهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمِنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ
وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَيِّدَتَنَا وَنَبِيَّنَا وَ
مَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ
تَسْلِيمًا كَثِيرًا كَثِيرًا*

أَمَّا بَعْدُ

فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ○

(Surah Al-Baqarah – 157)

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّالِحِينَ وَالصَّالِحَاتِ وَالْحَفِظِينَ وَالْحَفِظَاتِ وَالذَّكِرِينَ
اللَّهُ كَثِيرٌ ذِكْرٌ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ○

(Surah Al-Ahzab - 35)

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for

them, Allah has prepared forgiveness and a great reward ...

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ

وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَجِيدٌ-

اللَّهُمَّ بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ

وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَجِيدٌ

After the Prophets (AS) on earth, the best and highest group is that of the Companions. Those who received the blessings of knowledge directly from the Prophet and Messenger of Allah (ﷺ), visited him and remained under his training. After them, those who have the honor of being the best group are called Tabeyien. They include men as well as women. Women are called "Tabeyat". Just as some of the Companions performed remarkable deeds in their time, there were holy persons in Tabeyat who will be remembered till the end of time. In the same way, from time to time in Muslim society, such eminent personalities have been born among the women who have made their name in various fields. They have excelled in piety, governance, social reform, self-sacrifice, science, art, and invention.

Some of these women about whom information is available have been collected in this book. So that we can benefit from their experiences in our lives and pave the way for moral, worldly, and otherworldly progress and guidance.

Today, for the sake of the golden future, all Muslim women, especially student girls, should follow the example of the personalities whose lives have become role models for generations to come so that our esteemed daughters, sisters, and mothers can use their biography as a beacon to succeeding in becoming the best and most successful believing women in the society.

Today, in this age of moral degradation of Muslims, there is a need for such successful believing women who can enlighten the Muslim Ummah and our society with the light of the radiant biographies of these great women.

When we study the lives of these great women, it is clear that they have done remarkable things in the religious, political, scientific, practical, and military fields.

In this book, an attempt has been made to preserve the living conditions of the eminent women whom we should make our torchbearers so that future generations may also know that our forefathers had high character and talented women. There has never been a shortage. We do not need to look down on others. A nation that forgets its predecessors goes astray. By mentioning these great personalities, we have tried to find out how much our forefathers worked hard for the religion that has come down to us and how much suffering and oppression they have endured. Only by knowing their circumstances will we gain knowledge about our history, and then knowledge will be of value.

Finally, readers are kindly requested to let us know if they find any errors while reading this book.

All the virtues in this book are the result of the gift of Allah Almighty, the love of His Beloved Prophet (ﷺ), and the compassion of my mentor Shaykh-e-Tariqat Prof. Dr. Hafiz Munir Ahmad Khan (Damat Barakatahu) and the shortcomings are due to my deficiency. We ask Allah Almighty to bless us and give us a proper understanding of the religion and the Companions. May Allah grant us the ability to follow and make this book a treasure for us in the Hereafter. Furthermore, it gives this book the ability to understand and inspire others. Amen

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝

(Surah Hud. 88)

And my success is not through Allah. Upon Him, I have relied, and to Him, I return.

Seeking for Duaa

Sikander Naqshbandi (*Allah pardoned him*)

Date: Friday, 9th Rabi ul-Awal 1443 / 15th October 2021

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Volume II

(Tabeyat)

The Prophet (ﷺ) said:

When Hell was shown to me,
I found most of the women in it (because) they
disbelieved. He was asked if she disbelieved in Allah.
He said: no! She denies it to her husband. And they do
not believe in her favor. If you do good to a woman
for a while and something terrible happens to her,
she will say, "You have never done anything for me."
Didn't see the good.

(Sahih Bukhari - Book of Faith - Hadith No. 2)

**Of woman
This is horror
That her beauty Let
everyone sees**

Hazrat Rabab bint Amr Al-Qais (ra) **Wife of Hazrat Hussain bin Ali (RA)**

Hazrat Rabab (ra) was the daughter of Amr al-Qais bin Udai (ra), the chief of Banu Kalb. Amr al-Qais (ra) was the first Christian to convert to Islam at the hands of Hazrat Omar Farooq (RA). His whole family had become Muslims. When accepting Islam, Hazrat Omar (RA) saw truth, honor, understanding, and bravery in his eyes and said to him! I have appointed you as the Amir of the Muslims of Banu Qada'ah living in Syria. People were amazed that a man had just converted to Islam, and Hazrat Omar (RA) had appointed him the Amir of a place and time, proving that Hazrat Omar's (ra) understanding and intellect were perfect.

Hazrat Ali Al-Murtada (RA) met Sardar Amr Al-Qais (ra). He introduced himself and his two sons. He was very impressed with him and expressed his desire to marry his two daughters to the two sons of Hazrat Ali (RA). Therefore, Salma (ra), the eldest daughter of Sardar Amr al-Qais (ra), was married to Hazrat Hasan (RA), and Rabab (ra), the youngest daughter, was married to Hazrat Hussain (RA). In this way, he was fortunate enough to be related to the world's most respected family.

Hazrat Rabab (ra), who was earlier the daughter of a Sardar, has now reached the heights of fame, honor, and respect as she is the wife of Hazrat Hussain (RA).

Hazrat Rabab (ra) is counted among the glorious subjects. She is compassionate, with the highest attributes of knowledge, piety, and sincerity.

She was an intelligent and well-mannered woman. She had a high taste for poetry. Hazrat Hussain (RA) had two children, Abdullah and Amna. Hazrat Amna became known as Sakina bint Hussain (ra). Hazrat Hussain (RA) cared for his wife, Rabab (ra). He felt love, affection, and peace while living with her.

Hazrat Rabab (ra) was with her husband, Hazrat Hussain (RA), in Karbala. In Karbala, addressing them, Hazrat Hussain (RA) said: "O sister, O Umme Kulthum, O Zainab, O Sakina, O Fatima, O Rabab! When I am martyred, none of you should tear your collar or slap your face or say anything degrading."

All the women bowed their heads in grief. Hazrat Hussain (RA) made a separate will for his daughter Sakina (ra). Hazrat Hussain bin Ali (RA) was martyred in the field of Karbala on 10th Muharram 61AH. Hazrat Sakina (ra) was no less sad than her mother. She was as painful as her sister, aunts, and all the women of the Hashemite family.

After the tragic tragedy of Karbala, Hazrat Rabab (ra) returned to Madinah with the glorious women of Ahle-Bayt. After the end of his Iddah, marriage messages began to reach her. She forbade them all and said, "I have made a vow that I will not marry anyone after Hussain (RA)." She used to say! By Allah! I will not make anyone my father-in-law after the Messenger of Allah ﷺ."

She lived for a year after the martyrdom of her husband, Hazrat Hussain (RA), and her son Abdullah. During this time, she never left the house, and she died in the same sad state in 62AH.

Hazrat Shahr Bano (ra) wife of Hazrat Hussain bin Ali (RA)

Hazrat Shahr Banu (ra) was the daughter of the last king of Iran, Yazdgard, known as Kisra. She was one of the descendants of Noshirwan Adil, the king of Iran. She grew up in the comfort and splendor of the palace. The element of goodness and purity prevailed in her nature. A gesture of hers had the status of law. Her feet were used to soft and silky carpets. Countless maids and enslaved people were always present to serve her. Her ears were familiar with the rich songs of luxury. Her eyes had always seen scenes of majestic majesty and glory. Every sentence that came out of her mouth was a royal decree. Many countries paid tribute to her father. She accepted Islam and married Hazrat Hussain bin Ali (RA). When she came to the dervish house of Hazrat Imam Hussain (RA), she became a dervish and a simple woman. She has made poverty and sacrifice a part of her life.

In the month of Safar 16AH, when the Muslims under the leadership of Hazrat Saad bin Abi Waqqas (RA) defeated the last king of Iran and captured the throne of Madain, the Muslims found countless treasures, diamonds, gems, and surprises from there. In addition to the rare objects of interest, there was a precious carpet on which the king used to drink wine. On this occasion, Kisra's daughter Shahzan was also arrested. Who wanted to escape with countless diamonds and jewels. In this war, the Muslims got so much wealth that twelve thousand dinars came to the share of each rider. Hazrat Saad bin Abi Waqqas (RA) sent Khums of

the booty and Princess Shahzan to Madinah to Amirul Momineen, Hazrat Umar Farooq (RA). Hazrat Umar Farooq (ra) distributed all the booty among the Companions according to rank. The precious and lavish clothes and the royal crown of Kisra were given to a Bedouin Muhkam bin Rawahah (RA) so that the people of Kisra would learn from the destruction and fall of such a glorious king, and the Muslims would thank Allah. After the distribution of the booty, Princess Shahzan bint Kisra was presented to the court of the Caliphate. Of whose precious jewels were shining. Hazrat Omar (RA) said that this is a princess, and she should be handed over to our prince Hazrat Hussain bin Ali (RA). Hazrat Imam Hussain (RA) freed her, and she willingly accepted Islam. Hazrat Hussain Bin Ali (RA) married her and gave her the Islamic name Shahr Bano.

(Elderly Women by Inayat Arif)

Hazrat Fatima bint Hussain (ra)

Wife of Hazrat Hasan Muthanna (ra)

Her father is Hazrat Hussain bin Ali (RA), the martyr of Karbala, and her mother is Umme Kulthum bint Talha bin Ubaidullah (ra). She was born in 40AH. Her nickname was Fatima Al-Sughra. She was married to her cousin Hazrat Hasan Muthanna (ra) bin Hasan bin Ali (RA). She had four children: Abdullah, Ibrahim, Hasan, and Zainab. Abdullah bin Hasan was a great scholar called the Sheikh of Banu Hashim. Hazrat Fatima bint Hussain's (ra) husband could not live long. After his death, she married Abdullah bin Amr bin Uthman bin Affan (ra). She gave birth to two sons, Muhammad Debaj (he was called Debaj because of his beauty) and Qasim. Hazrat Abdullah bin Amr (ra) could not live long and passed away. She spent the rest of her life as a widow.

Hazrat Fatima bint Hussain (ra) has a high position in knowledge and grace. She had a deep insight into hadith and jurisprudence. She was a very pious and virtuous woman. She was constantly engaged in the remembrance of Allah. Many hadiths have been narrated from her.

Fatima bint Hussain (ra) is one of the women who narrated the hadith of the Prophet (ﷺ). She is one of those narrators who have narrated many hadiths from the Companions and their followers.

These are the names of the Companions from whom he narrated the hadiths.

1. - She narrated a hadith from Hazrat Bilal (RA).

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2. - Hazrat Abdullah bin Abbas (RA)
3. - Her father, Hazrat Hussain bin Ali (RA)
4. - She described his grandmother, Syeda Fatima Al-Zahra (RA).
5. - Umme Al-Momineen Syeda Ayesha Siddiqah (RA)
6. - Hazrat Asma bint Amees (RA)
7. - Her paternal aunty Hazrat Zainab bint Ali (RA)

There are a large number of narrators of hadith from her. Her sons Abdullah, Hasan, and Ibrahim are included. The hadiths narrated by her are found in Sunnan Abu Dawud, Jami 'al-Tirmidhi, and Sunnan Ibn Majah. She was counted among the trustworthy narrators. Hazrat Fatima bint Hussain (ra) narrates that when the Prophet (ﷺ) entered the masjid, he used to say these words:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ (ﷺ)

In the name of Allah and peace be upon the Messenger of Allah

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Then he would pray: O Allah! Forgive me and open the door of your mercy for me.

When he left the masjid, he would say these words:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ (ﷺ)

In the name of Allah and, peace be upon the Messenger of Allah.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Then he would pray: O Allah! Forgive my sins and open the doors of your grace to me.

Hazrat Fatima bint Hussain (ra) was a charming woman. Her resemblance was similar to that of her grandmother Syeda Fatima Al-Zahra (RA). She was a champion of virtue, morality, and literature.

Shortly after the death of Abdullah bin Amr (ra), the husband of Hazrat Fatima bint Hussain (ra), then Umayyad Governor of Madinah, Abdul Rahman bin Zahak bin Qais Fihri sent a marriage message to Hazrat Fatima bint Hussain (ra). She said, "By Allah, I have no intention of getting married now. I will only take care of my children." He insisted, but when he was disappointed, he resorted to threats. He said, "If you do not obey me, I will punish your son 'Abdullah ibn Hasan (ra)." When Hazrat Fatima bint Hussain (ra) saw this critical situation, she wrote a complaint to the then Caliph Yazid bin Abdul Malik. In this letter, she also mentioned her kinship with the Holy Prophet (ﷺ) and the threats of Ibn Zahak, the Governor of Madinah. When Caliph Yazid bin Abdul Malik read this letter, he became furious and began to strike the ground with the spear. Ibn Zahak had this courage: There is someone who punishes him in such a painful way that his screams can be heard here in Damascus. He was told that Abdul Wahid bin Abdullah Nazari could do the job better. He asked for a piece of paper and wrote a letter to Abdul Wahid with his hand. He was in Taif at the time. Wrote in the letter

Assalam Alikum!

I have appointed you governor of Madinah. When you receive my letter, you should reach Madinah, remove Ibn Zahak from his post, and impose a fine of forty thousand dinars on him. Punish him so severely that I can hear his screams here on my bed. When Ibn Zahak received this news, he was frightened and fled to Syria, where he took refuge with Muslimah bin Abdul Malik.

From the time of the Caliph, Muslimah ibn 'Abd al-Malik asked to apologize for Ibn Zahak from the Caliph, but he did not forgive him. Rather, he growled, "I will not forgive the offender of a glorious and noble lady of a great family and with her this awful manner." Instead, he will have to appear in the court of Abdul Wahid Nazari in Madinah, and an order has been issued for the same. When he arrived, the governor of Madinah, Abdul Wahid Nazari, fined him 40,000 dinars. He was dragged through the streets of Madinah in a rough and painful woolen garment and was given other punishments.

Ibn Athir writes in his book "Al-Kamil" that Ibn Zahak had done great injustice to the people of Madinah in his time. Poets recited poems against him, and good people condemned him. When 'Abd al-Wahid ibn Abdullah became the governor of Madinah, he was a man of good character and morals. He immensely helped people in need and people experiencing poverty and respected the scholars and elders.

Hazrat Fatima bint Hussain (ra) passed away in 110AH.

(Glorious Women of the Tabeyien)

Hazrat Sakina bint Hussain (ra)

Her name was Amna, and her title was Sakina (ra). She was the youngest daughter of Hazrat Hussain bin Ali (RA). She was born in 52AH. Her mother's name was Hazrat Rabab bint Amr al-Qais (ra), who belonged to the Banu Udai branch of the Banu Kalb.

Hazrat Hussain bin Ali (RA) used to love his daughter Sakina (ra) very much. This was the case with her mother, too. Abdullah (Ali Asghar), the son of Hazrat Hussain (RA), was also her real brother by her mother's side too. When she was young, the people of Quraysh considered her one of her family's chief women. She had a solid memory. She narrated hadiths from her father, Hazrat Hussain bin Ali (RA). She was highly pious and ascetic. She was constantly engaged in glorification and praise, remembrance of Allah, prayer, and seeking forgiveness. She was earnest and quiet.

Hazrat Sakina (ra) had good character, modesty, understanding, and excellent morals. She was a very eloquent woman. Her first marriage was to Abu Bakr Abdullah (ra), the son of her uncle Hazrat Hasan bin Ali (RA). After that, she married Hazrat Musab bin Zubair (ra). Her Mahar was one million dirhams, which was terrific for the people then. Hazrat Musab bin Zubair (ra) was the bravest, most beautiful and most generous of all people. He was appointed Governor of Basra by his brother Hazrat Abdullah bin Zubair (RA). She had a daughter whom she named Rabab, after her mother.

Hazrat Musab bin Zubair (RA) was martyred while fighting with Abdul Malik bin Marwan. Upon hearing of

her husband's martyrdom, Hazrat Sakina (ra) recited poems for him in grief. Hazrat Sakina (ra) had also recited poems on her father's martyrdom. She had a great taste in poetry. Her poems were an example of eloquence.

When Hazrat Musab bin Zubair (ra), the husband of Hazrat Sakina (ra), was martyred, she decided to go to Madinah from Kufa. The people of Kufa came to her to express their sorrow and said: O daughter of the Prophet (ﷺ)! May Allah keep you safe and sound.

Addressing the people of Kufa, she said:

O people of Kufa! You killed my grandfather (Hazrat Ali Al-Murtada RA), you killed my father (Hazrat Hussain bin Ali RA), and now you also killed my husband (Hazrat Musab bin Zubair RA).

O people of Kufa! You orphaned me as a child and widowed me in my youth. Tyrants! What do you want now? May Allah take you in His grip. Let the system of government confuse you. You are not fortunate enough to see a good situation about the government. After expressing these bitter truths, she left for Madinah.

After the martyrdom of Hazrat Musab bin Zubair (ra), she married Abdullah bin Uthman (ra), the nephew of Hazrat Musab (ra). She gave birth to Hakim, Usman, and a daughter Rabab.

After the death of Abdullah bin Uthman (ra), she married Zaid bin Amr (ra), the grandson of Hazrat Uthman Ghani (RA). From Zayd ibn 'Amr (ra), she gave birth to one of his sons, 'Uthman, who became known as Qareen. After the death of Zayd bin Amr (ra), she

did not remarry and lived in Madinah for the rest of her life. Due to Hazrat Sakina's (ra) nobility, intelligence, good looks and character, generosity and compassion, piety and abstinence, and interest in poetry, she was named "Syeda-al-Nisa-Asr."

Hazrat Sakina (ra) was a very cheerful woman. Along with this attribute, she cared for people with low incomes and in need. Once, while throwing (Rami) during Hajj, a pebble fell from her hand, and she took off her precious ring and threw it towards the stone (Jamarat). Once, she performed Hajj with her co-wife Hazrat Ayesha bint Talha (ra).

Hazrat Bibi Sakina (ra) died in Madinah at eighty. She passed away on the 5th Rabi-ul-Awal 117AH. Shaybah ibn Nasa (ra) offered her funeral prayers, and she was buried in Janat al-Baqi '.

There is also a narration that she died in Egypt and was buried there. Allah knows best.

Hazrat Fatima bint Hasan (ra) **Wife of Hazrat Zain ul-Abedin (ra)**

Her real name was Fatima (ra), and her surname was Umme Abdullah. She was the daughter of Hazrat Hasan bin Ali (RA). Her mother Umme Kulthum (ra) was the daughter of Talha bin Ubaidullah (RA), a great Companion. She was married to Syedna Ali Awsat bin Hussain (Hazrat Zainul Abidin) (ra). Syedna Muhammad Baqir (ra) was born from her womb in 57AH. Hazrat Fatima bint Hasan (ra) was with Hazrat Hussain bin Ali (RA) in the caravan of Imam Hussain (RA) in Karbala. Hazrat Zain-ul-Abidin (ra) was accompanied by his youngest son, Muhammad Baqir (ra) in this caravan. Hazrat Fatima bint Hasan (ra) had witnessed all the cruel and insidious events that took place in Karbala.

Hazrat Umme Abdullah (ra) was a very devout and pious woman. She was courageous and patient; many miracles are attributed to her. Hazrat Umar bin Abdul Aziz (ra) said about her!

"She didn't know evil, so stay away from evil."

(Madarij al-Nabuwah)

Hazrat Safia bint Abi Obaid (ra) **Wife of Hazrat Abdullah bin Umar (RA)**

Hazrat Safia bint Abi Ubaid (ra) was a very pious and devout woman. Her father's name was Obaid bin Masood Saqafi (RA). She was the wife of Hazrat Abdullah bin Umar (RA). Hazrat Abdullah bin Umar (RA) treated her with respect and love throughout his life.

Hazrat Safia bint Obaid (ra) is one of the trustworthy narrators. She has the honor of narrating hadiths from Hazrat Umar bin Khattab (RA), Umme Al-Momineen Hazrat Ayesha Siddiqah (RA), Umme Al-Momineen Hazrat Hafsa bint Umar (RA) and Umme Al-Momineen Hazrat Umme Salma (RA) and Hazrat Qasim bin Muhammad (ra).

Among the narrators from Hazrat Safia bint Ubaid (ra) are Hisham bin Abdullah (ra), Nafi 'bin Abdullah (ra), Salem bin Abdullah (ra), Abdullah bin Dinar (ra), Abdullah bin Safwan (ra) and Musa bin Aqaba (ra). The hadiths narrated by her are found in Sahih Muslim, Sunnan Abu Dawood and Sunnan Nisai.

Hazrat Safia bint Ubaid (ra) was married to Hazrat Abdullah bin Umar (RA) in the life of Hazrat Umar (RA). Her dowry was fixed at four hundred dirhams, but Hazrat Abdullah bin Umar (RA) was happy and paid six hundred dirhams. She had five sons, Abu Bakr, Abu Ubaidah, Waqid, Abdullah, and Umar, and three daughters from Hazrat Abdullah bin Umar. Hazrat Umar Farooq (RA) used to value and respect his daughter-in-law Hazrat Safia bint Obaid (ra). In training children, she played the role of an ideal mother. She cared for

her husband and served him in a charming atmosphere.

Imam Dhahabi (ra) writes that once Hazrat Abdullah bin Ja'far (RA) offered Hazrat Abdullah bin Umar (RA) ten thousand dirhams to buy one of his slaves Nafi '. Upon hearing this, Hazrat Abdullah bin Umar (RA) went to his wife Hazrat Safia bint Ubaid (ra) for advice. Hazrat Safia bint Obaid (ra) said: Shouldn't we adopt a better style than ten thousand dirhams? We set him free for the sake of Allah. Hazrat Abdullah bin Umar (RA) gladly followed his wife's advice and freed him.

The guidance is from the Almighty!

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

(Surat ale-Imran, 92)

Never will you attain the good [reward] until
you spend [in the way of Allah] from that
which you love.

Hazrat Safia bint Obaid (ra) took great care of her husband. Once Hazrat Abdullah bin Umar (RA) fell ill. In sickness, he expressed a desire to eat grapes. Hazrat Safia bint Abi Ubaid (ra) gave a dirham to a man to buy a bunch of grapes. Obeying the order, he returned after buying grapes, and a beggar followed him. When the man entered the house with the grapes, the beggar stopped at the door and asked for food. Hazrat Abdullah bin Umar (RA) ordered that a bunch of grapes be given to this beggar. According to his order, his wife gave that bunch of grapes to the beggar. Then again, she gave the man a dirham and asked him to bring another bunch of grapes. When he

returned with the grapes, the beggar again came to take advantage and asked a question. Hazrat Abdullah bin Umar (RA) then ordered the grapes to be given to the beggar. This happened three or four times. Finally, Hazrat Safia bint Abi Ubaid (ra) said to the questioner, "If you come to this door now, I will not give you anything." Thus, he stopped coming to the door, and Hazrat Abdullah bin Umar (RA) ate grapes.

Saeed ibn Abi Hilal (ra) says that once Hazrat Abdullah bin Umar (RA) stayed in Jahfa. He got sick and expressed a desire to eat fish. The fish was found and ordered, and Hazrat Safia bint Abi Ubaid (ra) cooked it and offered it in his service. When he started eating, a poor man came to him and stood up. When Hazrat Abdullah bin Umar (RA) saw him, he gave him the fish. When Hazrat Safia bint Abi Ubaid (ra) saw this situation, she said! Subhan Allah! You are taking our test. It is so difficult to find a fish. I had prepared it, especially for you, and you are telling this poor person to take it. By Allah, what a unique decision. We can help this poor man in any other way. This fish was made according to your wishes. Hazrat Safia bint Obaid (ra) said that we can give him one dirham. It will be more beneficial for him than this fish. He will take care of any of his needs. Hazrat Abdullah bin Umar (RA) said: This is my wish and the need to be fulfilled.

Hazrat Abdullah bin Umar (RA) did not eat until an orphan or a poor person joined him in eating.

Hazrat Abdullah bin Umar (RA) died in 73AH. Shortly after his death, his wife Hazrat Safia bint Abi Ubaid (ra) passed away. Mukhtar bin Abi Ubaid Saqafi was the brother of Hazrat Safia (ra).

Hazrat Umrah bint Abdul Rahman (ra)

Her father's name was Abd al-Rahman ibn Saad. Her lineage is Umrah bint Abdul Rahman bin Saad bin Zarra bin Alus Ansari Najjari. She was counted among the jurists, narrators, and scholars of Madinah. Her grandfather was Hazrat Saad bin Zarra Ansari (RA).

Hazrat Umrah bint Abdul Rahman (ra) had the status of trustworthy and authoritative in Hadith. She was most familiar with the knowledge of Hadith of Umme Al-Momineen Hazrat Ayesha Siddiqah (RA). She was brought up in the arms of Hazrat Ayesha Siddiqah (RA). Apart from Umme Al-Momineen Hazrat Ayesha Siddiqah (RA), among the glorious personalities from whom she has narrated hadiths are Umme Al-Momineen Hazrat Umme Salma (RA), her mother-in-law sister Umme Hisham bint Haritha (ra), Habiba bint Sahl (ra), Umme Habiba (ra), Hamna bint Jahsh (ra) are noteworthy.

Allah Almighty had given her a solid memory. When Imam Zuhri (ra) started learning Hadith, a Muhaddith told him: If you are greedy for knowledge, I will tell you, it is treasure. Go to 'Umrah bint Abd al-Rahman (ra)'. She was trained and brought up by Umme Al-Momineen Hazrat Ayesha Siddiqah (RA). Imam Zuhri (ra), while praising her knowledge, says that 'Umrah bint Abd al-Rahman (ra)' is a sea of knowledge that is not going to end or dry up.

Among the narrators selected by Amir al-Mominin Hazrat Umar bin Abdul Aziz (ra) for compiling the hadith was Hazrat Umrah bint Abdul Rahman (ra). Hafiz Ibn Hajar (ra) says that Qazi Abu Bakr bin Muhammad

bin Amr (ra) of Madinah was the nephew of Hazrat Umrah bint Abdul Rahman (ra).

Among the narrators who have narrated the hadith from Hazrat Umrah bint Abdul Rahman (ra) are: The names Abu Al-Rijal Muhammad bin Abdul Rahman (ra), Haritha bin Muhammad (ra), Muhammad bin Muhammad (ra), Qazi Abu Bakr bin Hazam (ra), Yahya bin Saeed Ansari (ra), Urwah ibn Zubair (ra) and Sulaiman ibn Yasar (ra) are noteworthy.

Hazrat Ali bin Abdullah Madini (ra), Imam Dhahabi (ra), and Hazrat Ibn Aiyana (ra) have called Hazrat Umrah bint Abdul Rahman (ra) a trustworthy, argumentative jurist.

Allama Ibn Al-Imad Hanbali (ra) has written in his book "Shazrat" that the jurist Umrah bint Abdul Rahman (ra) is the glorious woman who was brought up in the arms of Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) and had the honor of narrating most of the hadiths from her. She was a very just and disciplined woman. Many people got knowledge from her.

When the time of her death approached, she called her brother Muhammad and said, "(I had a garden near Janat al-Baqi's cemetery.) Bury me in this garden." She said: I have heard from Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) that breaking the bone of a dead person is like breaking the bone of a living person. She died in 98AH and was buried in Madinah.

Allama Ibn Hajar Asqalani (ra) has written the date of death of Umrah (ra) in Tahzeeb-e-Tahzeeb and Allama Ibn Saad in Tabqat is 103AH. At that time, she was 77 years old.

Hazrat Hafsa bint Sireen (ra)

Sister of Imam Ibn Sireen (ra)

She inherited the passion for knowledge from her family. She was born and raised in a family known for its wisdom, purity, and aversion to the world. The famous Tabai' Ayas bin Mu'awiyah (ra) says: I don't see anyone in Tabeyien who I prefer to Hafsa bint Sireen (ra). She excelled in both hadith and jurisprudence. She was the sister of the famous Tabai Muhammad ibn Sireen (ra) or Allama Ibn Sireen (ra). And he was skilled in the interpretation of dreams. Hazrat Hafsa Bint Sireen (ra) was born in 31AH.

The circumstances of Hazrat Hafsa bint Sireen (ra) are mentioned in the books of history. For example, Allama Ibn Jozi's Safwat Al-Safwa, Hafiz Ibn Hajar's Tahzeeb al-Tahzeeb, Abd al-Ghani al-Maqdisi's al-Kamaal fi Ma'rifat al-Rijal, Imam Dhahabi's al-Tahzeeb, Imam Yafai's Marat al-Jinan, Ibn al-Imad's Shazrat al-Dahab, and Safadi's al-Wafi-bil-Wafiyat, mentioned in the obituaries.

Her father, Sireen, was a resident of the Jararaca region of Iraq. Her father, Sireen, was a slave of Hazrat Khalid bin Waleed (RA). He arrested him near Ain al-Tamar, near the settlement of Anbar in Iraq. Hazrat Anas bin Malik (RA) had bought Sireen (ra) from him. Hazrat Anas bin Malik (RA) had agreed with Hazrat Sireen (ra) that if you paid that much, I would set you free. He had gained freedom by spending that money.

Sometime later, Hazrat Sireen (ra) married a woman named Safia (ra). Safia (ra) was the concubine of

Hazrat Abu Bakr Siddiq (RA). She was a great scholar. At her wedding, she was honored to be prepared, perfumed, and bade farewell by the believers' three Ummahat Al-Mominin (RA). Eighteen Badri Companions, including Hazrat Abi Bin Ka'b (RA), attended her wedding. Her descendants included Hafsa, Muhammad, Yahya, Kartamiyah, and Umme Saleem. Hazrat Sireen (ra) also married other women, and they have children, Mueed, Anas, Sauda, and Umrah. All the descendants of Hazrat Sireen (ra) were obedient, learned, and trustworthy. Imam Nawawi (ra) says: All the descendants of Sireen (ra) have the honor of being reliable narrators.

Hazrat Hafsa (ra) received the knowledge of Hadith from many great Tabeyien. She also had the honor of narrating hadiths from her brothers Yahya and Muhammad ibn Sireen (ra), Anas ibn Malik (RA), Umme Atiyah, Rabi 'ibn Ziad, Hisham ibn Hasan, Qatadah, Khaira's mother Hasan Basri (ra) and Abu al-Alia Rafi ibn Mehran. She gained those who were great scholars, readers, and memorizers. Imam Dhahabi (ra) has included her in the second category of memorizing hadith. He has written her in proven and trustworthy.

Hazrat Hafsa bint Sireen (ra) narrates the hadith concerning Hazrat Umme Atiyah Ansaria (ra). When Hazrat Zainab (RA), the daughter of the Holy Prophet (ﷺ), passed away, she said: Bathe her three or five times, that is, in odd numbers, and at the end mix camphor or apply a little camphor. He (ﷺ) said! Please tell me when you bathe her. When we took a bath, Rasool Allah (ﷺ) gave us his apron and told us to put it on.

Hazrat Hafsa (ra) had memorized the Qur'an at the age of twelve and had also acquired the knowledge of hadiths. When Allama Ibn Sireen (ra) had difficulty reciting the Holy Quran as a child, he would ask his sister Hafsa (ra) how to recite it. She was constantly engaged in the remembrance of Allah. She used to recite the Holy Quran a lot. She used to recite half of the Qur'an in Tahajjud. She excelled in the art of recitation. She made it a routine of her life, which continued till the last moments of her life.

Mahdi bin Mamoon (ra) says: For thirty years, Hafsa bint Sireen (ra) used to go out of the place of prayer only to sleep or to visit someone's house and to make up for it. The rest of the time, she was engaged in worship.

Hazrat Hafsa (ra) took a keen interest in prayers and fasting. She had made it in her daily routine.

Hazrat Yahya bin Mo'in (ra) says: Hafsa bint Sireen (ra) was trustworthy and had the status of Hujjat (proven). Ibn Habban (ra) has mentioned her in the book Al-Thaqaat (truthful). Hazrat Hasan Basri (ra) says! We do not consider anyone better than Hafsa (ra). Ibn Abu Dawood (ra) says! Hafsa bint Sireen (ra), Umrah bint Abdul Rahman (ra), and Umme Al-Darda Sughra (ra) were the best Tabeyat.

She was a student of Umme Al-Momineen Hazrat Ayesha Siddiqah (RA). Hazrat Hafsa's (ra) son was Hudhail (ra), who was very promising and obedient to his mother. Hisham ibn Hasan (ra) says that he used to gather firewood and fuel in summer, and when winter came, he lit a fire and put it in his mother Hafsa's (ra) room, keeping back the fire. And prevent the smoke from going to her mother so that she would not be

harmful. The mother would pray for her son when she felt the heat. Hudhail died during his mother's lifetime. The mountain of grief fell on her, but Allah Almighty gave her patience. When the heart was more restless, she would start reciting this verse of Surah An-Nahl.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ۝ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ۝

(Surat an-Nahl: 95-96)

And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you if only you could know. Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.

Hazrat Hafsa bint Sireen (ra) had prepared her shroud. When she went for Hajj, she would put on her shroud in ihram and wish that her death would take place in the blessed house of Allah. She would take care of the shroud when she finished Hajj and Umrah. During the last ten days of Ramadan, she would put on the shroud again, weep and wail to Allah Almighty, and pray: O Allah! Accept my deeds.

Hazrat Hafsa bint Sireen (ra) was seventy years old and died in Basra in 101AH. Hazrat Hasan Basri (ra) and her brother Ibn Sireen (ra) attended the funeral prayers with many followers.

(Tabqat Ibn Sa'd, Tahzeeb al-Tahzeeb)

Hazrat Fatima bint Mundhir (ra)

Wife of Hazrat Hasham bin Arwah (ra)

Her father was Munther bin Zubair bin Awam (ra). She was married to her cousin Hisham bin Arwa (ra). He is counted among the great Tabeyien.

Allama Ajli (ra) says: Fatima bint Mundhir (ra) is a trustworthy narrator and Tabeyat of Madinah. Ibn Habban (ra) has mentioned her in his book Al-Thaqaat (truthful). Her husband, Hazrat Hisham bin Arwa (ra), was a Shaykh-ul-Islam of Hadith, a trustworthy Imam, and he has the honor of being his wife's teacher. The hadiths that Hazrat Fatima (ra) narrated are present in Sahih, Sunnan and Musnad. Hazrat Hisham bin Arwah (ra) has described most of the hadiths from his wife Fatima bint Mundhir (ra). Hazrat Fatima bint Mundhir (ra) was thirteen years older than her husband, Hisham bin Arwah (ra). Hazrat Fatima (ra) was born in 48AH and Hazrat Hisham bin Arwah (ra) was born in 61AH. She had two sons, Arwah and Muhammad, who excelled in knowledge.

When she was fourteen, she met and studied with Umme Al-Momineen Hazrat Umme Salma (RA). Her memory was very sharp, and she was brilliant. She had memorized the Holy Qur'an and the hadiths of the Prophet (ﷺ). She was brought up and educated in the lap of her grandmother Hazrat Asma bint Abu Bakr Siddiq (RA). Hazrat Fatima bint Mundhir (ra) has the privilege of narrating a hadith from Hazrat Umrah bint Abdul Rahman (ra). She used to regularly tell the virtues and Manaqib of her grandmother Hazrat Asma bint Abu Bakr (RA), whom the Prophet (ﷺ) had bestowed

on her with the title of "Zaat Al-Nataqeen." She divided her Nataq (waistband) into two parts and tied up provision during the migration of the Messenger of Allah (ﷺ). She also has the honor of being the best biographer.

Hazrat Fatima (ra) quotes her grandmother saying she bequeathed me. When I die, you give me bathe, to put on the shroud and to put perfume on me, but not to sprinkle perfume on my shroud and not to carry fire with my funeral. -

Among those who have narrated hadiths from her are her husband Hisham ibn Arwah (ra), Muhammad ibn Suka (ra), and Muhammad ibn Isma'il ibn Yasar (ra).

Hazrat Khaira (ra)

Mother Hazrat Hasan Basri (ra)

Her husband's name was Yasar Basri Ansari (ra). Yasar was taken prisoner in the battle of Maysan and brought to Madinah. He was a slave of Hazrat Zaid bin Thabit (RA). He was later released. A few days after independence, he married Umme Al-Mominin Hazrat Umme Salma's (RA) concubine Khaira (ra). This was the caliphate of Amir al-Mominin Umar ibn al-Khattab (RA). Even after the marriage of Hazrat Khaira (ra), she used to serve Umme Al-Momineen Hazrat Umme Salma (RA).

In 21AH, a son, Hasan, was born, later known as Hazrat Hasan Basri (ra). Umme Al-Momineen Hazrat Umme Salma (RA) loves Hasan bin Yasar (Hasan Basri ra), the son of Hazrat Khaira (ra), very much. She used to take him in her lap and feed him. One day, Hasan Basri's (ra) mother, Khaira (ra), was out of work and she was late. She left her son with Umme Al-Momineen Hazrat Umme Salma (RA). Infant Hasan became restless with hunger. Umme Al-Momineen Hazrat Umme Salma (RA) placed her breast in the baby's mouth to comfort him; milk came out with love and compassion, and Hasan Basri (ra) filled his stomach and drank milk. When his mother found out, she was pleased. In this way, Umme Al-Momineen Hazrat Umme Salma (RA) became his foster mother, and he became the beacon of the family of Prophethood. Due to this blessed milk, Hazrat Hasan Basri (ra) attained a high position in knowledge, action,

and wisdom. Hazrat Hasan Basri (ra) was a very devoted son of his mother.

Hazrat Khaira (ra) is counted among the trustworthy narrators of the hadith. Ibn Habban (ra) mentions her in his book Al-Thaqaat. Imam Bukhari (ra) and other great narrators have taken narrations from her. She was a famous scholar of her time, a jurist, and a pious woman. Her two sons, Hasan Basri (ra) and Saeed Basri (ra), reached the heights of knowledge and fame. Hazrat Khaira (ra) has the privilege of narrating hadiths from Umme Al-Momineen Hazrat Umme Salma (RA) as well as Umme Al-Momineen Hazrat Ayesha Siddiqa (RA). Among the narrators who have narrated hadiths from Hazrat Khaira (ra) are Ali ibn Zayd ibn Jida'an, Mu'awiyah ibn Qarah al-Mazini, and Hafsa bint Sireen in addition to his two sons.

Whenever Hazrat Khaira (ra) used to sit in the assembly of women, she would preach to them and teach them the Shari'ah rules which she had learned from the mothers of the believers (Ummahat al-Mominin) Hazrat Ayesha Siddiqa (RA) and Hazrat Umme Salma (RA).

Once, Hazrat Khaira (ra) took her son Hasan Basri (ra) to Hazrat Umar Farooq (ra) and asked him to pray for her son. Hazrat Umar (RA) prayed for him:

اللَّهُمَّ فَفِّقْهُ فِي الدِّينِ وَحَبِّبْهُ إِلَى النَّاسِ

O, Allah! Give him an understanding of religion and make him beloved by the people.

With the blessings of the prayers of Umar ibn al-Khattab (RA), Hasan Basri (ra), the son of Hazrat Khaira (ra), attained the highest position of knowledge and action. He began to be counted among the famous and well-known Tabai. When a person could only look at him, he would get religious and spiritual benefits. It was just a sight to behold, and when one heard him, people said that his words had a magical effect.

Hazrat Khawaja Hasan Basri (ra) was the foster son of Rasulullah (ﷺ), which is why he is counted among the Ahl al-Bayt. He learned the knowledge of Tasawwuf from Hazrat Abu Bakr Siddique (RA) and Hazrat Ali Al-Murtaza (RA). He is considered one of the ancestors of all Salasil of Tasawwuf.

Hazrat Umme Kulthum bint Abi Bakr (ra) **Wife of Hazrat Talha bin Ubaidullah (RA)**

Hazrat Umme Kulthum (ra) was born after the death of her father, Hazrat Abu Bakr Siddiq (RA). Her mother's name was Habiba bint Kharja Ansaria (RA). Hazrat Abu Bakr Siddiq (RA) said to Hazrat Ayesha Siddiqa (RA) before his death! I have been informed that the pregnancy in the womb of his wife, Hazrat Habiba bint Kharja (RA), is a girl. When she is born, treat her well. After the death of Hazrat Abu Bakr Siddiq (RA), as he said, a girl was born in 13AH and her name was Umme Kulthum (ra). She was the sister of Umme Al-Momineen Hazrat Ayesha Siddiqa (RA) and Hazrat Asma bint Abu Bakr (RA). Most of her upbringing was done by Hazrat Ayesha Siddiqa (RA). Umme Al-Momineen (RA) used to treat her like a kind mother. She took care of her every trouble and distress. She also taught her Hadiths and Fiqh.

She was considered a great scholar and jurist of her time. Many scholars have narrated hadiths from Hazrat Umme Kulthum (ra), the foremost of which is Hazrat Jabir bin Abdullah (ra). Apart from him, her sons Ibrahim bin Abdul Rahman, Talha bin Yahya, Mughirah bin Hakim, and Jubair bin Habib have also narrated hadiths. Her narrations are in Sahih Muslim and Jami 'al-Tirmidhi. She is one of the trustworthy narrators.

She was married to Hazrat Talha bin Ubaidullah (RA), the lucky Companion who received the glad tidings of Paradise in the world (Ashre Mubashera). She gave birth to her son Yusuf and daughter Ayesha.

Hazrat Umme Kulthum (ra) lived a happy life with her husband in the form of a pious and obedient wife. She has been a wonderful wife and a wonderful mother to her children. She inherited the attribute of generosity from her father, and then perfection was born in her because she was trained by Umme Al-Momineen Hazrat Ayesha Siddiqah (RA), and her husband was also very generous.

Hazrat Musa ibn Talha (ra) says that seven lakh dirhams came to my father from Hadramout. My mother asked her husband, Abu Muhammad! What's the matter? Do you look restless? He spoke! I wonder what the person with so much wealth all night will answer to his Lord. My mother said! What is so disturbing about this is to distribute this wealth among those in need in the morning. He did so in the morning and spread all the wealth among needy people.

Hazrat Umme Kulthum (ra) had taken part in the battle of Jamal with her husband in 36AH. Her husband, Hazrat Talha bin Ubaidullah (RA), was martyred in this battle. Hazrat Ayesha Siddiqah (RA) took him to Makkah and performed Hajj with her.

After the martyrdom of Hazrat Talha bin Ubaidullah (RA), she married Hazrat Abdul Rahman bin Abdullah bin Abi Rabia (ra), a famous Arab poet. She gave birth to Ibrahim, Umme Hameed, and Umme Uthman.

When the situation of Hazrat Abu Bakr Siddiq (RA) was relieved, he gave a piece of land to his beloved daughter, Umme Al-Mominin Hazrat Ayesha Siddiqah (RA). This land was provided by the Holy Prophet (ﷺ) to the upper side of Madinah. He made it cultivable, planted trees in it, and cultivated it. When the time of

death of Hazrat Abu Bakr Siddiq (RA) came near, at that time his wife Hazrat Habiba bint Kharja (RA) was pregnant. He thought that the property should be returned to the heirs. Let go of this world after clearing all matters. One should meet one's Allah in such a way that there is nothing left that may cause one to fear an answer from Allah. He called his daughter Ayesha Siddiqah (RA) and said to her!

My dear daughter! After me, you are more special to me than any other in terms of comfort and wealth, and you are more beloved to me in terms of poverty. You know I gave you a land you did not want to occupy. O daughter! Now, I want you to give that land back to me so that I can distribute it among the heirs in the light of the Book of Allah, the Holy Qur'an. These are your two brothers and two sisters. Hazrat Ayesha (RA) asked! I have a sister named Asma (RA). Who else is this?

Hazrat Abu Bakr Siddiq (RA) said: It has been revealed to me that the pregnancy in the womb of Habiba bint Kharja (RA) is a girl. Treat her well. It happened exactly as he said. After the death of Hazrat Abu Bakr Siddiq (RA), Umme Kulthum (ra) was born. Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) cared for her father's will and trained and protected her sister Umme Kulthum (RA) well.

Umme Kulthum (ra) passed away shortly after the death of her sister, Umme Al-Momineen Hazrat Ayesha Siddiqah (RA).

Hazrat Fatima bint Ali (ra)

Daughter of Hazrat Ali (RA)

Hazrat Fatima bint Ali (ra) was the youngest daughter of Hazrat Ali Al-Murtada (RA). She was born in 30AH. Hazrat Ali (RA) had fourteen sons and seventeen daughters.

Hazrat Fatima bint Ali (ra) was a scholar and faqih. She was also called a Muhaddith and a jurist. She was very similar to Hazrat Fatima Al-Zahra (RA).

When Fatima bint Ali (ra) reached the age of marriage, she married Muhammad, the son of her uncle Aqeel bin Abu Talib (RA). She gave birth to a daughter, Hamida. After Muhammad, she married Saeed bin Aswad for the second time. She had two children, Burza and Khalid.

Hazrat Fatima bint Ali (ra) had a deep attachment to knowledge from her childhood. Memorizing and narrating hadiths was her favorite activity. Her teacher was her stepmother Hazrat Asma bint Amees (RA). She has the privilege of narrating many hadiths. She also narrated hadiths from her brother Muhammad ibn Ali (ra), who was known as Muhammad ibn Hanfiya (ra).

Many glorious scholars and narrators in the era of Tabeyien received hadiths from her. Among the elders who have narrated hadiths from her are Harith ibn Ka'b al-Kufi, Hukam ibn 'Abd al-Rahman ibn Abi Naeem, Arwa ibn Abdullah ibn Qusayr, Isa ibn Musa, Musa al-Jahni and Nafi' ibn Abi Naeem al-Qari. The hadiths narrated by her are narrated in Sunnan Nisai.

Ibn Sa'd narrates a hadith from Hazrat Fatima bint Ali (ra) in his book Al-Tabqat.

Ibn Askar (ra) narrated a hadith from her that Hazrat Asma bint Aamees (RA) said that the Messenger of Allah (ﷺ) said: O Ali (RA)! You are to me as Aaron (AS) was to Moses (AS), but it is a fact that there will be no prophet after me. “

Hazrat Fatima bint Ali (ra) was brought up in a unique and pure environment where hypocrisy and hatred did not pass. Isa ibn Uthman (ra) narrates that one day while sitting in the assembly of Hazrat Fatima bint Ali (ra), a man started praising her.

Hazrat Fatima (ra) did not like his style, so she took a handful of mud and put it on his face.

She meditated on the Qur'anic verses and often pondered the matters of life mentioned in them. She thought a lot about death.

Most of her time was spent in worshipping Allah. She intensely disliked the idea of women imitating men. Arwa ibn Abdullah al-Qusayr (ra) said: One day, when I came to the service of Hazrat Fatima bint Ali (ra), I saw her wearing a bracelet on both hands, a ring on the finger of one hand and a necklace around her neck. When I asked her about it, she said! Women should not imitate men. (He was among her Mahram).

Hazrat Fatima bint Ali (ra) was with her brother Hazrat Hussain bin Ali (RA) in Karbala. When Hazrat Hussein (RA) was martyred, the women and others in the caravan were taken to Damascus. Yazid ibn

Mu'awiyah honorably placed all the women of the oppressed caravan in the women's ward of his palace. All the women of the Hazrat Mu'awiyah (RA) family expressed their grief and sorrow over the incident of Karbala. Together with the caravan's women, they share their grief, weep, and shed tears.

After keeping her as a guest for a few days, Yazid ibn Mu'awiyah sent an honest man (Hazrat Nu'man ibn Bashir al-Ansari ra) as their bodyguard to Madinah. All the caravan members were presented with the best clothes and a large amount of cash. Yazid ibn Mu'awiyah ordered the caretaker of the caravan to make arrangements to meet any need of the caravan immediately. No one should be harmed. The center should be contacted directly if there is a need along the way and the resources are unavailable to complete it. The women of the caravan were so happy when the caravan reached Madinah with safety and respect that they took off their bracelets, handed them over to the guard, and said this is a reward from us for you.

He spoke! "It was my responsibility to keep all these jewels with you, and I have fulfilled my duty." You are a close relative of the Messenger of Allah (ﷺ). I must serve you.

Hazrat Fatima bint Ali (ra) and other Ahle Bayt were highly respected in the hearts of the people. Hence, the believers loved the Ahle Bayt, and their hearts were attracted to them to gain the pleasure of Allah Almighty.

Great women in Islamic History - II

It is written in Tabqat ibn Sa'd that Hazrat Fatima bint Ali (ra) says that one day she went to Hazrat Umar bin Abdul Aziz (ra), at that time he was the governor of Madinah. He treated me with great respect and said that the family of the Holy Prophet (ﷺ) is more respected than my own family.

Hazrat Fatima bint Ali (ra) is one of those obedient Tabai women who lived a long life. She was over ninety years old.

She passed away in 117AH. She died in Damascus and was buried near Bab al-Saghir.

Hazrat Ayesha bint Talha (ra)

Grand-daughter of Hazrat Abu Bakr Siddiq (RA)

Her name was Ayesha (ra), and her surname was Umme Imran. Her father's name was Talha bin Ubaidullah (RA), one of the Companions of the Ten (Asher-e-Mubashera). Her mother's name is Umme Kulthum bint Abu Bakr Siddiq (ra). Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) and Hazrat Asmaa bint Abu Bakr (RA) are her real aunties. She is counted among the glorious and truthful Tabeyat.

Ibn Habban (ra) and Ibn Mueen (ra) have confirmed that she is a scholar. Abu Zara'ah (ra) and Allama Aji (ra) count her among the trustworthy Tabeyien. Hazrat Ayesha bint Talha (ra) has the honor of narrating a hadith from Umme Al-Momineen Hazrat Ayesha Siddiqah (RA). She was a promising Umme Al-Momineen (RA) student and was brought up under her supervision. She had a distinguished position among all women regarding knowledge, literature, honor, and greatness. She was the lookalike of Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) and also had her beloved.

She married her cousin Abdullah bin Abdul Rahman bin Abu Bakr (ra). She gave birth to a son, Imran, whom she named Umme Imran. After her husband's death, she married Musab bin Zubair (ra), the son of his aunt Hazrat Asma bint Abu Bakr (RA). He was governor of Iraq at the time. After the martyrdom of Hazrat Musab bin Zubair (ra), she got married to Umar bin Ubaidullah Al-Tamimi (ra). She had three sons, Abdul Rahman, Abu Bakr, and Talha, and a daughter, Nafisa. She lived

with her husband for eight years, and then he passed away in 82AH. After the death of her husband, she took over his business. She also did business and, at the same time, had a taste for poetry. She used to stay in Makkah for one year and in Madinah for one year. She was a very pious woman. She was constantly engaged in the remembrance of Allah.

Impressed by her knowledge and intelligence, Caliph Hisham bin Abdul Malik offered one lakh dirhams for her service. Among those who narrated hadiths from her are a group of great Tabeyien and great scholars, including his son Talhah bin Abdullah, nephew Talhah bin Yahya, Muawiyah bin Ishaq, Minhal bin Amr, Fadhil bin Umar Faqimi. Habib ibn Abi 'Umrah, Atta ibn Rabah and Amr ibn Sa'id are notable.

There is a hadith in Sunnan Abu Dawud concerning Ayesha bint Talha (ra) that the Prophet (ﷺ) said: I have never seen anyone more like Fatima Al-Zahra (RA) than me in terms of appearance and condition, mannerisms and beauty. When Hazrat Fatima (RA) approached him, he would get up and move towards her. He would hold her hand, kiss her, and put her in his place. In the same way, when the Holy Prophet (ﷺ) used to visit her, she would go ahead and greet him, kiss his hand, and put him in her place.

There is a hadith in Sahih Muslim regarding Ayesha bint Talha (ra) that Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) says that the Prophet (ﷺ) said to the wives of the purified ones: she will meet me sooner in the Hereafter who has the most extended hand among you.

The narrator says that the spouses started measuring their hands so that they could know who had the more extended hands. The longest of us (Umme Al-Mominin) belonged to Zainab bint Jahsh (RA) because she worked with her hands and gave (much) in the way of Allah.

(Sahih Muslim, Chapter of Fazail Zainab Umm Al-Mominin RA)

She had a dream mentioned in Tabqat ibn Sa'd, Seer Elam Al-Nubla ', Asad Al-Ghabah, and Al-Isteyab.

Hazrat Ayesha bint Talha (ra) saw in a dream thirty years after the death of her father that he was telling her to take me out of the water, which is bothering me. The floodwaters have bothered me. When she awoke, she gathered her loved ones and went on a journey with her family—and arrived at her father's grave, Hazrat Talha (RA). When they dug the grave, they saw that Talha's (RA) body was fresh. There was no change in the way they were buried. However, water on one side of his body turned green like a wound. The responsibility of removing the body from the grave was entrusted to Abdul Rahman bin Salamah Tammi (ra). Then, they were wrapped in a sheet. One of the houses of the Abu Bakr family in Basra was bought for him, and he was buried in it. The grave of Hazrat Talha (RA) is famous in Basra.

(Glorious women of the age of Tabeyien)

As well as being beautiful, she had a prominent place in knowledge and mysticism. Even though she was rich, she strictly followed the Shariah rules. She was a very courageous, eloquent, and responsive woman. She died in 101AH.

Hazrat Muaza bint Abdullah (ra) (Great Muhaddith)

Hazrat Yahya bin Mo'in (ra) says: Hazrat Muaza bint Abdullah (ra) was a trustworthy, Hujjat, Abida, Zahida, sabra and thankful woman. She was a resident of Basra. She acquired knowledge from Umm Al-Momineen Hazrat Ayesha Siddiqah (RA), Hazrat Ali Al-Murtada (RA), Umme Omro bint Abdullah bin Zubair (ra) and Hazrat Hisham bin Amir (ra). She had the privilege of narrating hadiths from them. She was famous for her eloquence and wisdom. She was a very pious and religious woman.

Her lineage: Mu'adh bint Abdullah bin Jarir al-Zarir bin Umayyah bin Hadara bin Harith bin Khazraj.

Her circumstances have been mentioned in Safwat al-Safwa, Tahzeeb al-Tahzeeb, Tabqat al-Taqiyyah, Musnad Abu Dawud, Marat al-Jinan, Al-Bayan wa al-Tabeyien, Shazrat al-Zahb, Tabqat Ibn Saad, Zikr Rijal al-Sahihien, Lawaq al-Anwar fi Tabqat al-Akhyar and Kitab al-Haywan.

Muaza bint Abdullah (ra) has narrated hadiths from the scholars of that time, including Ayyub Sakhtiyani (ra), Abu Asim, Qatadah (ra), Yazid al-Rasiak (ra), Ishaq bin Suwayd (ra) and Abu Qalabah al-Jarimi (ra), Sulaiman bin Abdullah Basri (ra), Asim Al-Ahwal (ra), Ishaq bin Saeed (ra), Abu Bakr Adwi's (ra) grandmother Umm Al-Hasan and Hasan Basri's (ra) mother. The hadiths narrated by her are in the books of Sahah Sitta.

These are the gentlemen whose opinions, thoughts, and words were considered the last words in the

knowledge of hadith and knowledge in that era. Great scholars have expressed the best views about Hazrat Muaza Bint Abdullah (ra). A large community has endorsed her and considered her authentic. Hazrat Yahya bin Muin (ra) says that Muaza bint Abdullah Adawiyah (ra) is a person with the authority of Saqqah, and the narrations narrated by her chain of command are trustworthy. Ibn Habban (ra) says Muaza (ra) is counted among the trusts. She used to remember her death all the time. Every day she used to spend as if it was her last day. She used to engage in the remembrance of Allah all day long. Even in winter, she did not wear warm clothes so that sleep would prevail during worship at night.

She was married to Salah bin Ashim (ra), who was known as Abu Al-Sehba Adawi Basri (ra). The story of her marriage became very popular.

Hazrat Muaza bint Abdullah (ra) was sent on to Hazrat Salah bin Ashim (ra) as a bride on the first night. The bride was seated in a room adorned with high-quality perfumes and decorations. As soon as Salah bin Ashim (ra) entered the bridal room, he greeted his newlywed bride and performed Nawafil. When the bride saw her husband engaged in worship, she seized the opportunity and began to pay Nawafil. Then, the couple became so engaged in prayer that dawn broke. They both forgot that today was their first night of marriage.

Salah bin Ashim (ra) said to his nephew! Son! Yesterday, when you took me to the hot bath, seeing the fire reminded me of hell, and when you brought me into the room prepared with great care, the scent

of my room tied the knot pleasant. Seeing this scene reminded me of heaven. All night long, the idea of heaven and hell occupied my mind, and it was morning. Hazrat Muaza bint Abdullah (ra) also followed in the footsteps of her great husband in worship. She spoke very wisely.

Hazrat Muaza bint Abdullah (ra) had devoted herself to worship and prayers. She used to pray about 600 Nawafil day and night. The first part of the night was spent reciting the Holy Quran. Besides, time was also spent in remembrance of Allah. If it were morning, she would say that today may be the last day of my life. She used to fall asleep in this meditation. The change of seasons did not make any difference in her worship routine. The same was true of her husband.

It was a sign of her worship that when the winter season came, she would wear thin clothes so that she would not fall asleep due to the cold and would not be short of praying and remembering Allah all night. Her husband had a similar passion for worship.

Once she got sick. The doctor prescribed Nabeed (Nabeed is a grape syrup, which is sometimes intoxicating). She prayed when Nabeed was ready, and he took the cup in her hand!

O, Allah! You know that Hazrat Ayesha Siddiqah (RA) has told me that the Prophet (ﷺ) forbade drinking Nabeed.

By the power of Allah, the cup immediately fell from her hand and broke, and she recovered without taking any medicine.

She once said while advising her foster daughter!

"Daughter! Keep in mind the fear and hope of meeting Allah Almighty. In my opinion, the one who lives between hope and fear will have the nearness of Allah, and the one who has the fear of Allah in his heart will be saved on the day when the people will stand before the Lord of the world hand in hand.

The husband of Hazrat Muaza bint Abdullah (ra) was killed in 62AH while her son was engaged in a war against the Turks in Sijistan. When she got the news of her husband's martyrdom, she did not slap her face, nor did she tear her clothes, but she was patient and spoke! (إِنَّا لِلّٰهِ إِنَّا إِلَيْهِ رَاجِعُونَ) Ina Lillahi..... Read: When the women came to her for condolence, she said:

Dear ladies! If you have come to congratulate me on the martyrdom of my husband, then Bismillah, I welcome you, and if you have come for any other purpose, you can leave me happily.

All the women were amazed at her patience and courage. After that, her son was also martyred, and she listened to this news with great patience and recited (إِنَّا لِلّٰهِ إِنَّا إِلَيْهِ رَاجِعُونَ) Ina Lil Allah Ina Ilaha Rajion.

When the time of Hazrat Muaza's (ra) death approached, she wept and then laughed. Someone asked her! What makes you cry and laugh? She spoke! I called because I missed fasting, prayers, and remembrance of Allah, and this spiritual food would be out of my control. I was smiling because I saw my husband, Abu Sehba (ra), appearing in the house's courtyard. He is wearing two green robes. There are

some other people with him. Wallah! I have never seen such a beautiful person in the world. Then she said! I think I may be unable to find time for obligatory prayers now. And indeed, she died before the time for prayer came.

Hazrat Muaza bint Abdullah (ra) lived for almost twenty years after the martyrdom of her husband. She thought that maybe today would be the last day of my life, and I would meet my husband and son in heaven. She died in 83AH.

According to another narration, she died at the age of 70 in 101AH in Basra. The fifth Caliph Rashid Hazrat Umar bin Abdul Aziz (ra), also died in the same year.

Hazrat Ayesha bint Saad (ra) **Daughter of Saad bin Abi Waqas (RA)**

Hazrat Ayesha (ra) was the daughter of Hazrat Saad bin Abi Waqas (RA), who is one of the ten evangelists (Ashra-e-Mubashirah). She was born in Medina during the last period of the third caliph, Hazrat Uthman bin Affan (RA). In those days, Madinah was the center of the Companions, the great Tabeyien, and the narrators.

Hazrat Ayesha bint Saad (ra) was fortunate enough to have an academic environment from her childhood. She was lucky to receive intellectual and spiritual blessings from the believers' six Ummahat Al-Mominin (RA). She listened to the hadiths of the Prophet (ﷺ) from them and narrated them further. She used to attend their meetings regularly and learn religious sciences. The mothers of the believers have played an essential role in providing spiritual information on issues related to women.

Among the great personalities who have narrated the hadiths from Hazrat Ayesha bint Saad (ra) are: Jaad bin Abd al-Rahman (ra), Ayyub Sakhtiyani (ra), Hakam bin Odaiba (ra), Abu Al-Zanad (ra), Muhajir bin Mizmar (ra), Ubaidah bin Nabal (ra), Imam Malik bin Anas (ra) and many other scholars and Muhadeseen. Imam Malik (ra) did not narrate hadith from any woman except Hazrat Aisha bint Saad (ra).

Great women in Islamic History - II

Allama Ajli (ra) says: Ayesha bint Saad (ra) is a trustworthy narrator of the hadith. Ibn Habban (ra) has mentioned her in his book Al-Thaqaat.

Hazrat Ayesha bint Saad (ra) was a very pious woman. Imam Dhahabi (ra) has counted her among the memorizers of Hadith and has placed her in the third rank of the Tabeyien.

Hazrat Ayesha bint Saad (ra) says about her father Hazrat Saad bin Abi Waqas (RA) that he said! Once, I had a fever in Makkah. The Messenger of Allah (ﷺ) came to me to visit a patient. He (ﷺ) touched my face, chest, and abdomen lovingly and spoke!

Oh, my Allah, give healing to Saad. I still feel the coolness of the hand of the Holy Prophet (ﷺ) in my liver.

Hazrat Ayesha bint Saad (ra) passed away at the age of ninety (90) years in 117AH. She was the last sign of the Muhajireen in Makkah.

(Tehzeeb al-Tehzeeb)

Hazrat Umme Asim bint Asim (ra) **Mother of Hazrat Umar bin Abdul Aziz (ra)**

Her name was Laila (ra), and her surname was Umme Asim. Hazrat Umme Asim (ra) was the daughter of Hazrat Asim bin Umar Farooq (RA) and the mother of Hazrat Umar bin Abdul Aziz (ra)—the woman who refused to add water to milk.

Hazrat Omar Farooq (RA), the second caliph, used to patrol the city at night to inform his subjects. One night, he became tired of patrolling in the dark. He leaned against the wall of a house to rest. He thought he would go to the Prophet's Masjid after some while. Not long before dawn came, the sound of two women talking came from inside the house. Mother and daughter were talking. The mother was asking her daughter to add water to the milk, and the daughter was forbidding her. The daughter was saying that Amir al-Mominin forbade adding water to milk. O Mother! Didn't you hear the announcement yesterday?

Mom said! Son! Omar (RA) is not looking at us at the moment. He doesn't even know about us, that where we are, and what we are doing.

The daughter answered immediately! O Mother! If Umar (RA) is not watching, then what happened? The Lord of Umar (RA) is watching. By Allah! I will never do what Omar (RA) has stopped me from doing.

This young lady's words profoundly affected the heart of Hazrat Omar (RA). Hazrat Omar (RA) was amazed to hear this girl's answer, which contained truth, faith, and fear of Allah. Hazrat Omar (RA) hurriedly reached

Masjid Nabavi, offered Fajr prayers, and went home. This girl's words echoed in his ears: If Omar (RA) is not looking at us, then the Lord of Omar (RA) is looking.

Hazrat Umar (RA) called his son Asim (RA), told him about this girl, and asked him to marry her. And he said, Son, go there and marry this blessed girl. She will be lucky for you, and maybe she will give birth to a child who will become the ruler of the land of Arabia.

Hazrat Asim bin Umar (RA) immediately got ready and married this poor young lady named Umme Amara bin Sufyan bin Abdullah bin Rabia Saqafi (ra). She belonged to Banu Hilal. He had a daughter named Laila (RA), who became known as Umme Asim (ra). She was a great woman of her time; she held a very high position in virtue and purity. She was kind-hearted, a scholar of hadith, a Muhaddith, and a jurist.

Umme Asim's (ra) father was one of the lucky ones who was born in the life of the Prophet (ﷺ). He was very kind-hearted, learned, eloquent, and pious, Alim. All these qualities were inherited from her. Her father, Hazrat Asim (RA), passed away in 73AH.

Hazrat Umme Asim (ra) (Laila bint Asim) was married to Abdul Aziz bin Marwan, brother of Marwan bin Hukam, who was also the Crown Prince of Marwan and the Governor of a province. He chose piety and abstinence instead of wealth and beauty in choosing his wife.

After the marriage, a kind-hearted child, Umar bin Abdul Aziz (ra), was born in 61AH. He was called the second Omar (RA) in asceticism and piety. After the

death of Caliph Sulaiman bin Abdul Malik in 99AH, he assumed the position of Amir al-Mominin. He was named the second Omer in justice, knowledge, grace, asceticism, and piety. Justice spread throughout the state when he took over the Khilafah and made a name for himself in history.

Hazrat Umme Asim (ra) taught and trained her son Hazrat Umar bin Abdul Aziz (ra) well. Hazrat Umar bin Abdul Aziz (ra) had memorized the Holy Qur'an in childhood, and his piety and abstinence had reached perfection. The education and training of Hazrat Umar bin Abdul Aziz (ra) was done by Hazrat Abdullah bin Umar (RA), who was his mother's uncle.

Umme Asim (ra) moved to Egypt from Medina because her husband, Abdul Aziz (ra), became Egypt's governor. She took great care of the poor and needy. She died in Egypt.

Once, a madman met Abdul Aziz bin Marwan, and he said: O family of Marwan! Choose your wives from the Al-Khattab family so they can have promising children. After the death of Hazrat Umme Asim (ra), Abdul Aziz bin Marwan married her sister Hafsa.

Hazrat Fatima bint Marwan (ra)

Hazrat Fatima bint Marwan (ra) was the intelligent woman whom the Umayyad sultans used to consult on all critical issues.

Hazrat Fatima bint Marwan (ra) was the maternal grandmother of Hazrat Umar bin Abdul Aziz (ra). Her suggestions were beneficial, and her opinions were correct. Marwan bin Hakam, who is considered to be the founder of the Banu Umayyad government, also thought her young daughter to be brilliant. Her intellect was very sharp. She was one of the Banu Umayyad women who influenced government affairs and was respected among the people. She was sympathetic to people with low incomes, benevolent to the people, and a helper of orphans, those in need, and widows. Her point was that a government that does not care for the needy and poor section and their needs can never make a place in the people's hearts and can never achieve success. The days of the rulers who were independent of the people were very few, and the government board was constantly shaking.

She had many qualities. However, she grew up in an environment of government and empire. She had lived a life of comfort and luxury since birth, but her habits were utterly different. She has never been a princess and neither adopted nor encouraged the habits of princesses. She always lived a public life and never let her connection with people with low incomes get severed. May she always be kind and helpful to them.

It is generally seen that the world of women brought up in the houses of rulers, kings, and rich people is entirely different, and they become figures of pride and arrogance. They lose sympathy for the poor and the weak and look down upon the orphans and the needy. Most of their time is spent on their makeup and inventing new fashions. But this was not the case with Hazrat Fatima bint Marwan (ra). She had simplicity and the spirit of goodness in her nature. Everyone looked at her respectfully and approached her, following the advice.

Hazrat Salma bint Khasfa (ra) Wife of Hazrat Saad bin Abi Waqas (RA).

She was the wife of Hazrat Muthanna bin Haritha (RA). After his martyrdom, she married Hazrat Saad bin Abi Waqas (RA) {one from Ashre-Mubashera}. Hazrat Salma (ra) was a brilliant and understanding woman. She was also a brave and proud fighter, participating in wars. In addition to meeting the needs of the wounded and dressing wounded soldiers, she also participated in the warfighting.

Hazrat Muthanna bin Haritha (RA), the husband of Hazrat Salma bint Khasfa (ra), had played a significant role in the conquest of Iran. Hazrat Muthanna (RA) was brave and eager to participate in dangerous campaigns. He was martyred in the battle of Jassar in 14AH due to deep wounds.

Hazrat Muthanna bin Haritha (RA) was the commander of the army. When he was severely wounded in the battle, he ordered the Muslim army to advance towards Qadisiya before his martyrdom. He called his wife to leave with Lashkar-e-Islam. He called his companions to take Salma (ra) to Hazrat Saad bin Abi Waqas (RA). Arriving at Qadisiya, his companions informed Hazrat Saad bin Abi Waqas (RA) about the will and martyrdom of Hazrat Muthanna bin Haritha (RA). He urged him to be kind to his family.

When the 'iddah of Hazrat Salma bint Khasfa (ra) was completed, Hazrat Saad bin Abi Waqas (RA) married her. And took up residence in a house called "Sharaf." The army led by Hazrat Saad bin Abi Waqas (RA) had

more than seventy (70) Badri Companions and three hundred and ten Companions who had taken part in the pledge of allegiance to Rizwan. Three hundred Companions took part in the conquest of Makkah, as did the sons of seven hundred Companions. Hazrat Salma bint Khasfa (ra), along with her husband Hazrat Saad bin Abi Waqas (RA), also took part in the battle of Qadisiya.

Even before the start of the battle of Qadisiya, Hazrat Saad bin Abi Waqas (RA) fell seriously ill. There were many boils on his body. He could not sit because of the pain. On the first day of the battle of Qadisiya, "the Day of Armath," Hazrat Saad bin Abi Waqas (RA) could not participate in the war due to illness, pain, and suffering. He was on the palace's upper floor, lying on his chest, watching the battle and giving instructions to his army. Hazrat Saad bin Abi Waqas (RA) had so many threats that the door of his palace was open, but no one dared to enter the palace.

In the history books, a story of bravery and understanding of Hazrat Salma bint Khasfa (ra) has been written, which is as follows:

Abu Muhajan Saqafi, whose real name was Abdullah bin Habib (RA). He was a very famous poet. In the pre-Islamic era, he was addicted to alcohol. Even after converting to Islam, he was sometimes forced to drink alcohol. He had also been convicted of this crime. Hazrat Umar Farooq (RA) had exiled him. He reached Hazrat Saad bin Abi Waqas (RA) in Qadisiya. Hazrat Umar (RA) ordered him to keep Abu Muhajan in captivity. Hazrat Saad bin Abi Waqas (RA) kept him in his palace and handcuffed him.

There was a fierce battle between the Iranian army and the Muslim army. The screams of the people from the field could be heard in the palace. Due to illness, Hazrat Saad bin Abi Waqas (RA) was commanding the battle from the roof of his palace. Abu Muhajan reached (RA) the roof with his handcuffs, apologized to him, asked permission to participate in the war, and said that he also wanted to fight alongside the Mujahideen in this war. Hazrat Saad bin Abi Waqas (RA) refused to allow him to fight. He came back down sad. When the intensity of grief became unbearable for him, he dragged his shackles and reached Hazrat Salma bint Khasfa (ra), the wife of Hazrat Saad bin Abi Waqas (RA), and said to her! Will you treat me kindly? She spoke! Abu Muhajan! What do you want?

Abu Muhajan submitted! Untie my handcuffs and give me a horse named Balqa. I call Allah Almighty as a witness and say that if Allah Almighty keeps me safe, I will come back and put on the shackles myself, and I will return the horse to you, and if I am killed in the field, pray for mercy for me. Hearing this demand, Hazrat Salma (ra) felt fear in her heart and spoke! How can I do this? It's not in my power. Hearing this answer, Abu Muhajan dragged his shackles and returned and recited these verses in a heartbroken and remorseful manner.

كفى حزنًا ان تردى الخيل بالقتنا

واترك مشدوداً على وثاقيا

اذا قمت عنانى الحديد واغلقت

مصاريح دينى قد تصم البناديا

وقد كنت ذا مال كثير و اخوة
فقد تركوني واحداً لا اخاليا
وقد شف جسسى انتى كل شارق
اعالج كبلا مصماً قد برانيا
فلله درى يوم اترك موثقاً
وتذهل عنى اسرتى ورجاليا
حبيسا عن الحرب العوان وقد بدت
واعمال غيرى يوم ذاك العواليا
ولله عهد، لا اخيس بعهدہ
لئن فرجت الا ازور الحوانيا

Translation:

- It is enough for grief that horses are being killed with spears, and let me be bound with chains.
- When I stand with my iron harness in front of me, competing arenas will be closed and preached, and there will be guards to do.
- I was wealthy and had brothers. They left me alone. Now, it looks like I don't have a brother.
- My body became weak, and I treated my silent liver with every shiny thing that made me weak.
- By Allah, what a sad day for me the day I was arrested and my family and others left me.

Great women in Islamic History - II

- I was stopped from fighting while the deeds of others were revealed that day.
- I confess to Allah, and I will never break this confession. If I were released today, I would never see alcohol or drinks again.

When Hazrat Salma (ra) heard the poems of Abu Muhajan, she felt that he was very sorry and had a genuine passion for taking part in the war. His authenticity is evident in his face.

Hazrat Salma (ra) said to Abu Muhajan! I did Istekharah at night. I see the truth in your words. I am ready to make a deal with you. She released Abu Muhajan but told him I could not give you my husband's horse. Saying this, she went inside the house.

Without permission, Abu Mahajan dismounted the Hazrat Saad bin Abi Waqas (RA) horse Balqa, took a spear from the palace, and rode out on the battlefield. He shouted arrogant slogans, entered the army from the right, and attacked the enemy. He covered his face with a cloth. He continued to attack the enemy in the style of an expert fighter. Keep killing the enemy from all sides. People were amazed to see him, this young man fighting with bravery, courage, and skill. Some people said! This is one of Hashim's companions or Hashim bin Utbah bin Abi Waqas (ra) himself.

Hazrat Saad bin Abi Waqas (RA) watched this scene from the top of the palace. He started saying it looked like Abu Muhajan, but he was in captivity and had my horse Balqa. This is what I am seeing. Some people

have speculated that it may be Hazrat Khidr (as) or an angel in human form.

Abu Muhajan continued to fight with great bravery. The Muslims did not even remember this. They thought that Abu Muhajan was in captivity. People did not know that Abu Muhajan had been up all night on horseback. At midnight, the Iranians began to retreat. The Muslims also returned to their fronts. Abu Muhajan also returned to the palace and, in the same way, sat down wearing handcuffs, and Hazrat Salma (ra) tied him. He sat down and recited poems:

لقد علمت ثقيف غير فخر	بأنا نحن أكرمهم سيوفاً
واكثرهم دروعاً سابغات	واصبرهم اذا كرهوا الوقوفاً
وأنا وفد هم في كل يوم	فان عموا فسل بهم عريفاً
وليلة قادس لم يشعروا بي	ولم اشعر بمخرجي الزحوفاً
فان احبس فذا لكم بلائى	وان اترك اذيقهم حتوفاً

Translation:

- The Banu Thaqif know, and it is not a matter of pride that they are their swordsmen and are more honorable than others.
- We have more perfect than them, and on the battlefield, we will show more patience while staying longer than them in the competition.
- We face them every day. If they are blind, ask someone you know about.

Great women in Islamic History - II

- On the night of the battle of Qadisiya, they did not know me, and I went to the field; they did not even notice my departure.

- If I am imprisoned, it is a problem for me, and if I am released, I will let them taste death.

When Hazrat Salma (ra) heard the poems of Abu Muhajan, she was pleased to fulfill the agreement. In the morning, Hazrat Salma (ra) talked to her husband, Hazrat Saad bin Abi Waqas (RA), about Abu Muhajan. She narrated the incident of his participation in the battle. Hazrat Saad (RA) was pleased to hear this and prayed for him and set him free. He pledged that he would not drink alcohol in the future and would not praise alcohol in his poems. Abu Muhajan repented sincerely.

Hazrat Salma (ra) played a fundamental role in the repentance of Abu Muhajan, and his participation in the battle of Qadisiya was due to Hazrat Salma (ra). It was prayed that Allah Almighty gave victory to the Muslims.

Hazrat Salma (ra) had many children. She had sons Umair, Asghar, Amr, and Imran and daughters Umme Amr, Umme Ayub, and Umme Ishaq. Amr and Umayr were martyred in the battle of Hara. Hazrat Salma died in 55AH.

Hazrat Fatima bint Abdul Malik (ra) **Wife of Hazrat Umar bin Abdul Aziz (ra)**

Hazrat Fatima (ra) was the daughter of Abdul Mulk bin Marwan. His father, grandfather, brother, and husband all became caliphs. Twelve Umayyad caliphs were her mahram. She was born in 67AH. She saw prosperity when she regained consciousness and saw servants and slave girls serving her everywhere. If she needed something, it would be only to move her tongue, and sometimes, her order would be fulfilled without saying a word. Her father loved her very much. Despite being associated with many rulers; she lived a high moral and straightforward life. There was no pride in her behavior. She was always worried about the pleasure of Allah and obedience to His commands.

Hazrat Fatima Abdul Malik (ra) was a collection of innumerable qualities. She was a living example of the attributes of being a worker and a virtuous person, gentle in nature, humble, generous, and helpful. She was a very kind and patient woman. Despite being a member of a wealthy and prominent family, his actions never showed signs of pride and arrogance. She used to respect her teachers a lot. Her house in Damascus had the status of a banquet hall. Many needy and deserving people used to come to her and fulfill their needs.

Her circle of disciples was also quite wide. Among them were prominent academics and famous personalities. Among those who acquired the knowledge of hadith from her, Mughira bin Hakim Saghani Yamani, Atta bin Abi Rabah, Abu Ubaydah

bin Utbah bin Nafi Fahri, Muzahim (the slave of Hazrat Umar Farooq RA) are particularly noteworthy. These people were famous in terms of knowledge in their time. Her opinions and differences regarding hadith were valued. The chain of credentials of these gentlemen is also extensive. This shows how high her rank is.

She was the wife of Imam, Hafiz, Allama, Mujtahid, Abid, and Zahid Amir-ul-Momineen Umar bin Abdul Aziz (ra). He is famous in the history of Islam with the honor of the fifth caliph Rashid. He was the Wali Allah. When 'Abd al-'Aziz ibn Marwan died,' Umar ibn 'Abd al-'Aziz (ra) was young. His uncle, Caliph Abdul Malik bin Marwan, took over his upbringing. He was very impressed with his intelligence.

When Umar ibn 'Abd al-'Aziz (ra) was young, the caliph Abd al-Mulk ibn Marwan married him to his beautiful and learned daughter Fatima (ra) in 86AH. It's just a matter before his wedding day becomes memorable in Damascus. On his wedding day, there were perfumes around Damascus, and the candles were high and beautiful. Fatima (ra) grew up with great pride and blessings, and her husband, Umar bin Abdul Aziz (ra), became the governor of Madinah in 87AH. Umar ibn 'Abd al-'Aziz (ra) placed him in Madinah with great honor and dignity. Allah gave her two sons, Isaac and Jacob. Hazrat Fatima (ra) started living a life of pride and bliss in Madinah with her husband. For many years, she has enjoyed such a life.

When Umar ibn 'Abd al-'Aziz (ra) became the caliph in 99AH, his way of life changed radically. As soon as Hazrat Umar bin Abdul Aziz (ra) became the caliph, he

said goodbye to all the world's colors, comforts, and luxuries. No one could have imagined that his wife, who had grown up so proudly, would be able to support her in this transformation. But time has proved that if she is determined, nothing is impossible for humans. She said goodbye to all the precious jewelry and clothes that she wore, was proud of her friends, and led a straightforward life. After the Khilafah, Hazrat Umar bin Abdul Aziz (ra) gave up eating high-quality food. Very cheap food was cooked at home. One day, the servant complained to Bibi Fatima (ra) that he was tired of eating lentils daily. She said: This is the food of your master Amir al-Mominin and ours too. Hearing this, the servant became silent.

One day Hazrat Umar bin Abdul Aziz (ra) came to his wife Fatima bint Abdul Malik (ra), who was considered to be on the heights of honor and dignity in terms of knowledge, literature, purity, and holiness. She had a very precious pearl that no one had ever seen. He asked where it came from. She spoke! It was given to me by my father (Caliph Abdul Malik bin Marwan). Hazrat Umar bin Abdul Aziz (ra) said: Deposit that pearl in the treasury or let me release you because you and this precious pearl cannot live together in this house. Hazrat Fatima (ra) said: Amir al-Mominin! I can sacrifice many jewels like this for you. This is a pearl. I like you, and I can't live without you. She said this and deposited all his precious jewels and ornaments in the treasury.

Once, a few days before Eid-ul-Fitr, Fatima bint Abdul-Malik (ra) said to her husband, "On the day of Eid, the children have very modest clothes to wear. If you arrange new clothes for them, they will be happy." Hazrat Umar bin Abdul Aziz (ra) wrote a letter to the

caretaker of the treasury asking to pay my one month's stipend (salary) in advance. The caretaker of the treasury wrote these words on the back of the letter and sent it. Amir al-Mominin, do you believe that you will be alive until next month? There's no need to dress nicely here. After that, he never made such a demand again.

After the death of Hazrat Umar bin Abdul Aziz (ra), Hazrat Fatima's (ra) brother Yazid bin Abdul Malik became the caliph, so he said to his sister! Do you want me to return those precious jewels and ornaments to you or give you the price? Sister said! No, I gladly deposited all of them in the treasury, and now I do not want them.

Hazrat Fatima (ra) received religious knowledge from her husband. The great Tabeyien of the Prophet (ﷺ) has narrated hadeeths which include Mughirah ibn Hakim al-Sinani, Ata ibn Abi Rabah, Abu Ubaidah ibn Aqaba ibn Nafi', the slave of Hazrat Umar ibn 'Abd al-'Aziz and the slave of Muslimah ibn 'Abd al-Malik, Zafar[ؓ] is included. Abu Zararah (ra) says that the woman who had the honor of narrating the hadiths in mainland Syria was Fatima bint 'Abd al-Malik (ra).

Hazrat Fatima bint Abdul Malik (ra), while describing the virtues of her husband Hazrat Umar bin Abdul Aziz (ra), says: Before appearing on the throne of the Khilafah, he was the noble chief of the Quraysh who had the best ride, the clothes he wore were very precious and exquisite, the food he ate was very high and excellent. But when he became the caliph, he ate simple food and wore thick woolen clothes. The use of expensive perfumes was abandoned. He did not wear

more than one garment. He had no servant; this situation lasted his whole life until he became dear to Allah. Hazrat Fatima bint Abdul Malik (ra) preferred the everlasting blessings to the declining ones and accepted all this without any pressure. She moved from the magnificent palace to the mud house to please her husband. She sewed her clothes. People were amazed at her condition.

Once a foreign woman came to him from Iraq to meet Amir al-Mominin Umar bin Abdul Aziz (ra). When she reached the door of his house, she asked the people, "Does Amir al-Mominin have a gatekeeper?"

People said! No, you can go in. When the woman went inside, she saw Fatima bint Abdul Malik (ra) fixing cotton in the house. The lady greeted her, she greeted her and said stay.

The woman sat down, began inspecting the house's interior, and saw nothing of value. She was shocked and amazed at the situation. She said I have come to this deserted house to settle my house.

Fatima bint Abdul Malik (ra) said: Madam, the construction and settlement of other people's houses like yours has made this house desolate. Umar bin Abdul Aziz (ra) came to visit. He went to the well in the corner of the house, put a bucket in it, took out water, poured water on a mound of mud lying in the yard, and began to knead it. He was staring at Fatima (ra).

The stranger woman said to Fatima (ra)! It would have been nice if you could have covered yourself with this clay man. It is constantly being looked at you. Fatima (ra) said! This is not a kneader. He is My husband, Amir

al-Mominin. Hazrat Umar bin Abdul Aziz (ra) turned to the woman, greeted her, and found out the purpose of her visit. He agreed to her request and cooperated with her. She went back, praying. She was amazed to see the first lady sewing clothes with her own hands, even though she had the power to get all kinds of facilities she wanted.

Once, Fatima's (ra) brother, Muslima bin Abdul Malik, came to her house to visit her sister. Amir al-Mominin Hazrat Umar bin Abdul Aziz (ra) was also at home wearing a shirt. He said to his sister! Give him another shirt to wear. Listening to him, his sister remained silent. He again said, "Give another shirt to Amir al-Mominin and wash this shirt." She said to his brother! By Allah! He has no other shirt. This shirt also had patches on the front and back. It was a matter of pride for Fatima bint Abdul Malik (ra) that great people rise to a high position not by their clothes but by their good deeds.

Hazrat Umar bin Abdul Aziz (ra) died in 101AH. After him, Hazrat Fatima (ra) married Dawood bin Sulaiman bin Marwan. She had two children, Hisham and Abdul Malik. Despite being rich, Dawood bin Sulayman could not replace Umar bin Abdul Aziz (ra).

The famous Turkish writer Zahani Affandi has written about Hazrat Fatima bint Abdul Malik (ra) in her book "Mashahir Al-Nisa": Fatima bint Abdul Malik bin Marwan (ra) is mainly known by the title of Zat Al-Khumar. She had the position of Wilayat. Her shrine is in Basra.

Hazrat Hafsa bint Abdul Rahman (ra) **Grand-daughter of Hazrat Abu Bakr Siddiq (RA)**

Hazrat Hafsa (ra) was the daughter of Abdul Rahman (RA), the son of Hazrat Abu Bakr Siddiq (RA). Hazrat Abdur Rehman (RA) was a famous archer, spear thrower, and brave man of his time. Her grandmother was Umme Roman (RA), and Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) was her real paternal aunty. His maternal aunt was Umme Al-Momineen Hazrat Umme Salma (RA). Her mother's name was Qaribah bint Abi Umayyah Makhzoomi.

Hazrat Hafsa bint Abdul Rahman (ra) was a trustworthy Muhaddith, jurist, and tabiya of her time. The hadiths narrated by her are mentioned in the books of Sahih and Sunnan, such as Sahih Muslim, Sunnan Abu Dawud, Jami 'al-Tirmidhi and Sunnan Ibn Majah. She had learned religious knowledge from her paternal aunty Hazrat Ayesha Siddiqah (RA). She spent most of her time in the service of her aunt Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) and did her housework. She listened to her carefully, learned from her about Shariah issues, especially women-related ones, and memorized them. She obeyed the orders she heard. She learned from her the rules regarding the Shari'ah dress and veil, which Ibn Sa'd had written for her in his book.

She has narrated hadiths from her father, Abdul Rahman bin Abu Bakr (RA), her paternal aunty, Umme Al-Mominin Hazrat Ayesha Siddiqah (RA), and her maternal aunt, Umme Al-Mominin Hazrat Umme Salma

(RA). The great hadith narrators have narrated hadiths from Hazrat Hafsa (ra), including Adak ibn Malik, Abdul Rahman ibn Sabit, Yusuf ibn Mahak and Aun ibn Abbas. Ibn Habban has mentioned her in his book Al-Thaqaat.

When she was young, she married Hazrat Mundhir bin Zubair (RA), who was the son of her aunty Hazrat Asma bint Abu Bakr (RA) and a courageous young man. Hazrat Munther bin Zubair (RA) was martyred along with his brother Hazrat Abdullah bin Zubair (RA) in 73AH. She had two sons, Abdul Rahman and Ibrahim, and a daughter, Qareena.

Hazrat Habiba Adawiya

The situation of Hazrat Habiba Adawiya (ra) has been described by Allama Ibn Jozi (ra) in Safwat al-Safwa, and not a moment of her day or night passed without the remembrance of Allah. She belonged to a distinguished family of Basra.

After the Rashidun Caliphs, mischief and riots spread, and evils were seen everywhere. As a result, there was a strong reaction among some people, and they were cornered. An extremely high level of holiness developed within them. They became disgusted with the world and chose to stay away from politics. Where this condition arose in men, it also affected women. They also started avoiding worldly affairs and making worship and austerity their motto. The spirit of position and wealth did not remain in them. There was no hypocrisy and greed for worldliness. Those people engaged purely in Allah's service, and their life priorities changed utterly.

Hazrat Habiba Adawiya (ra) was born when the Companions were leaving the world one by one. Instead of virtues, vices were spreading. Instead of self-sacrifice, selfishness and worldliness were increasing. New temptations were emerging in new forms. Once, she said that those people who had the honor of the companionship of the Messenger of Allah ﷺ were disappearing. Those people were the best in heaven and on earth and the chosen servants of Allah. Until now, no creature with high morals and noble character like them has been seen and will not be

seen until the Day of Resurrection. They were the great and honorable servant of Allah Ta'ala. The words of the Lord of the Universe (ﷻ) had hit their eardrums without any connection. They were free from pride and arrogance. Then how fortunate are those whose eyes visited those who listened to the words of the Messenger of Allah (ﷺ)? That period was a period of extreme piety.

Allama Ibn Jozi (ra) writes that her method of worship was that when she stood up for prayer at night, she would wrap the cloak and dupatta well on her body and speak! O, Allah! The stars are returning after completing their destination, sleep is in the eyes of the people, the kings have closed the palace doors, and only one door is open, which I am knocking on with my weak hands, and that is yours. There is a door. There is no one to listen except You. Everyone's ears are closed, O Lord of the world! Hear the prayer of me humble and helpless, and open the doors of your mercy for me. All creatures are sleeping, but I am standing before you with my hands stretched out in complete helplessness. You are my Malik, the one who says forgiveness, and the one who showers blessings.

When the night falls, and the light spreads, she says. Oh, my lord! The darkness of the night is gone, and the light of day is appearing. May I be successful in your presence, and may my night worship become acceptable to you. O, Allah! Give me honor in your court, and do not return empty-handed. There is no joy in my heart except the joys of your kindness. She stayed at night and fasted during the day.

She was filled with the spirit of serving people. When she sees a disabled person, she gets excited and rushes to serve him. She is helpful to women, older adults, and poor people. She used to prepare food for them and do their chores. Allah Ta'ala had given her the pure taste of understanding the Qur'an. Countless women and children learned the Quran from her. She used to teach the Qur'an as well as its meanings and demands.

Allah Ta'ala also blessed her children with piety and prayerfulness. Her daughter had established a minor seminary at home. She used to teach the Qur'an and religious studies to the women of Basra. She had a wide circle of female disciples. Her disciples included the officials of Basra and girls from high families. A woman who once attended her lecture was eager to participate again. She died at the age of 65 in 100AH.

Bibi Rabia Adawiya (ra)

On the day Bibi Rabia Adawiya (ra) was born, her father saw in a dream that light had spread everywhere, and colorful stars were shining.

Once, Hazrat Abdullah bin Isa (ra) came to his service and saw that her face was light-covered. Her eyes were wet, and she was sitting on a sack. A person recited the Holy Quran in front of her, in which the punishment of the grave was mentioned. Tears began to flow from the eyes of Hazrat Rabia Adawiya (ra), and she raised the slogan of "Haq Allah" and fainted.

She spoke! Who says that wealth and idolatry are two different things? Worshiping stones and worshiping gold are the same thing. Idols are also created from stone and clay, and gold and silver are modified forms of clay—the love of gold, silver, and jewels blinded man. Greed has destroyed human values. The belief in life after death has risen. Once, a person offered her 40 dinars and asked her to fulfill your needs. Hearing this, she became overwhelmed and started saying pointing to the sky!

He knows very well that even though I am asking for the world, I am ashamed of Him, even though all the things of the world are in his possession. Her desire to see Allah kept her anxious. Night vigil was her routine. One day, while reciting the Tasbeih of Darood Sharif in the morning, she felt that the whole body was melting like wax and the status of existence was only "Nazar" (sight).

She saw that there was a luminous atmosphere and, in the atmosphere, there was a door towards the height; inside the door, there were flashes of lights. As soon as Hazrat Rabia (ra) entered the door, she saw the paths of countless galaxies. Some people stopped her from entering the galaxies, so the angels said to let her go. This is Rabia Adawiya (ra).

She would often sit under a tree and recite qasida in a sweet voice in praise of the Messenger of Allah ﷺ. At that time, everything seemed ecstatic; every tree, plant, and bird listened silently to her poem.

Her words:

- I am ashamed to ask Allah for the world.
- Allah is the Giver of sustenance without reckoning; all provide resources before birth.
- Love Allah only for Allah's sake.

Umme Al-Banin bint Abdul Aziz (ra) **Wife of Caliph Walid bin Abdul Malik**

Umme Al-Banin (ra) was the sister of Umar bin Abdul Aziz (ra). She was the wife of Caliph Walid bin Abdul Malik. She was a learned, virtuous, pious, generous jurist, and intelligent woman. She used to recite the Holy Quran a lot. She had three children: Abdul Aziz, Muhammad, and Ayesha.

Abu Zararah (ra) wrote in his book Tabqat that the women who had the privilege of narrating the hadiths of the Prophet (ﷺ) in Syria included Umme al-Banin bint 'Abd al-'Aziz (ra). Ibrahim ibn Abi 'Abla (ra) has narrated the hadith from her.

Hazrat Umme Al-Banin (ra) was a very pious woman. She used to offer prayers and supplications frequently. She used to get so engrossed in prayers that she did not feel around her. She used to say! Embracing the fear of Allah and the awe of Allah in one's heart is like adorning oneself with jewels inlaid with diamonds and pearls. She used to free an enslaved person every Friday. She practically took part in jihad. She treated the poor and needy with great sympathy and love, distributing clothes. She used to do everything to gain nearness to Allah Almighty and His pleasure and nearness.

Umme al-Banin (ra) used to spend her wealth in a Shariah-compliant manner so that it would be an expression of divine blessing. Dinars and dirhams did not stay in her house for long. She used to spend them in the way of Allah very quickly.

Caliph Walid bin Abdul Mulk, the husband of Umme al-Banin bint 'Abd al-'Aziz (ra), built a magnificent masjid called Jamia Bani Umayyah. She used to recite the Holy Qur'an daily, and in Ramadan, she used to complete the Holy Qur'an.

Once, after the death of her husband Suhail, Suraya bint Ali bin Abdullah came to her to meet Caliph Walid bin Abdul Malik. She was very indebted. She was sitting next to Umme al-Banin (ra). When Caliph Walid bin Abdul Mulk visited the house, he asked his wife who the woman was.

Umme Al-Banin (ra) said: This is Suraya bint Ali bin Abdullah. She has come to me to ask you to pay her debt. When Caliph Walid bin Abdul Malik heard this request, he paid off all her debts. She returned and prayed to Umme al-Banin (ra) and her husband, Khalifa Walid bin Abdul Malik.

Hazrat Umme Al-Darda 'Sughra ra **Wife of Hazrat Abu Darda (RA)**

Hazrat Umme Al-Darda Sughra (ra) was the wife of the famous Companion Abu Al-Darda 'Ansari (RA) (whose real name was Awaimar bin Zayd RA). He had two wives. The name of the first wife was Khairah bint Abi Hadrad Aslami (RA), and the name of the second was Hejema bint Hai Wasibia (ra). Both were nicknamed 'Umme al-Darda'. Therefore, the first was called Umme Al-Darda 'Kabra (RA), and the second was called Umme Al-Darda' Sughra (ra). The first wife had the privilege of being a companion, and the second had the privilege of being a Jalil al-Qadr tabiya.

Umme Al-Darda Sughra (ra) was Umme Al-Momineen Hazrat Ayesha Siddiqah's (RA) student. Her husband Abu al-Darda (RA) died in 32AH. She had two sons, Bilal and Yazid, and two daughters, Darda and Nasiba. Bilal's surname was Abu Muhammad, and he held the position of Qazi of Damascus for a long time. He died in 92AH. Darda was married to the famous Tabai Safwan bin Abdullah (ra). This is Darda (ra), whose father, Awaimar ibn Zayd (RA), named himself Abu al-Darda. Both mothers of Darda gave their nickname Umme Al-Darda. Umme al-Darda Sughra (ra) was orphaned as a child. She was brought up by Abu Darda (RA) and later married him. She was much younger than her husband.

Once, her husband advised her and spoke! O mother of Darda! When you are angry, I will please you; when I am angry about something, you will please me. If you

don't, we're going to split up soon. She strictly followed her husband's advice.

She listened intently to her husband's words and treated him kindly. She was well aware that the Prophet (ﷺ) looked upon Abu Darda (RA) with great love and compassion. He had great importance in the court of the Prophet (ﷺ), and he was one of the distinguished companions. Umme Darda (ra) learned a lesson of patience and contentment from him. She had a vital element of self-confidence. Once, her husband advised her never to ask for anything from anyone; if you ask, ask only from Allah. She strictly followed her husband's advice all her life.

She used to love and respect her husband immensely and used to say, O Allah! Abu Darda (RA) married me in the world. I beg you to make me his wife in the hereafter. For this reason, after Abu Darda's (RA) death, she did not marry anyone else.

Umme al-Darda '(ra) was very interested in education. She used to attend the scholarly lessons of the Companions. Particular in those great Companions who used to teach the gatherings include Hazrat Salman Farsi (RA), Hazrat Abu Hurairah (RA), Hazrat Fazala bin Ubaid (RA), and Umme Al-Momineen Hazrat Ayesha Siddiqah (RA). Umme Al-Darda 'Sughra (ra) had learned many hadiths from them, which she has narrated further. She also excelled in commentary and jurisprudence. Notable among them are Jubayr ibn Nafir, Abu Qalabah al-Jarmi, Raja ibn Haywa, Yunus ibn Masara and Imam Makhul al-Shami.

Twenty Tabeyien narrated Ahadith from her, including Imam Makhul Shami, Marzuq Al-Tammi, Zaid bin Aslam

and Aun bin Ubaidullah. Her narrations are in Sahih Muslim, Sunnan Abu Dawud, Jami 'al-Tirmidhi and Sunnan Ibn Majah.

(Tahzeeb al-Tahzeeb, Tabqat Ibn Saad)

Imam Muslim (ra) narrates a hadith concerning Umme Darda '(ra) that the Prophet (ﷺ) said: "A certain angel says Amen to the one who prays for the absent brother and prays that you too may receive this blessing."

She used to take great care of remembrance of Allah and worship. In addition to her duties, she used to offer Nawafil prayers frequently. She also used to fast a lot. She used to say while mentioning the remembrance of Allah!

Remembrance of Allah is the greatest act. If you offer prayers, it is also a remembrance of Allah. If you fast, then this is also the remembrance of Allah. Every evil deed you avoid also falls into the category of remembrance of Allah. Saying Subhan Allah is the best remembrance.

Umme Darda (ra) always used to speak words of knowledge and wisdom to those she met. She said: Whoever admonishes one of his brothers in private, he will adorn him, and whoever does criticize him in public, he will humiliate him. She used to teach people about religion and remind them of the virtues of deeds.

Scholars have praised her:

- Allama Mak'hool (ra) says that Umme Darda (ra) was a female jurist.
- Ibn Askar (ra) says that Umme Darda '(ra) was a pious and eloquent woman.

Great women in Islamic History - II

- Allama Nawawi (ra) says: Umme Darda (ra) was a Zahidah, jurist, and intellectual woman.
- Allama Ibn Kathir (ra) says that Umme Darda '(ra) was a tabiya, a scholar and a devout woman.
- Allama Dhahabi (ra) says that Umme Darda (ra) was a learned and jurist woman who gained great fame in knowledge and practice of asceticism and piety.
- Ibn Habban (ra) mentions Umme Darda (ra) in his book Al-Thaqaat and says she was devout.
- Caliph Abd al-Mulk ibn Marwan used to attend the scholarly circle of Hazrat Umme Darda '(ra) in the Great Masjid of Damascus.

In 81AH, she performed the Hajj. When she returned from Hajj to Damascus, she fell ill and passed away.

The well-known historian Muhammad ibn Ali Dimashqi Salehi, better known as Hafiz ibn Talon (ra), says that at the beginning of Bab al-Saghir, in addition to the grave of Hazrat Bilal (RA), there are graves of three women, one of them There is the grave of Umme Darda (ra) and the third is that of Hazrat Zainab bint Ali (ra).

Umme Rabiya Al-Rai (ra)

Mother of Imam Abu Uthman Rabiya Al-Rai (ra)

Umme Rabiya (ra) was the mother of Imam Abu Uthman Rabiya al-Rai (ra). She was a pious and prayerful woman. In her husband's absence, she brought up and trained her son with great patience and selflessness. She was committed to fasting and salat and was devoted to the love of the Prophet ﷺ. She has also transferred this condition to her son. She had dedicated a part of her house to the education of women. She used to preach to women, teaching about domestic affairs and child training.

She used to say that you should avoid scaring children because this fear of early age covers the whole life. Such children are not worthy of any outstanding achievement. Scolding and reprimanding or scolding the children for everything makes the children afraid. On the contrary, the behavior of kindness, love, and gentleness develops the feelings of obedience in the children.

The existence of parents is like heaven for children. Take your children in your lap, love them, and pat them on the head with compassion. Mothers' affection and fathers' kindness instill self-confidence in children and positively affect their natural development. Righteous children are the means of keeping your cultural traditions, religious teachings, and the message of Tawheed alive after you. A believer wishes for good children so that he can follow the message of the Messenger of Allah ﷺ and spread this message to the whole world. Unnecessary pampering makes children

stubborn and self-centered. Do not act in a way that makes children determined.

Sometimes, give food, money, clothes, etc., to the poor and needy from your children's hands so that they develop the spirit of kindness, generosity, and charity towards people experiencing poverty. Sit together and eat food, put morsels in their mouth, and ask them to feed their sister and brother with their hand.

Umme Rabia (ra) was married to Abu Abdul Rahman Farrukh (ra), a young man from Madinah who was a slave of the tribe of Banu Tamim bin Jarrah. Farrukh (ra) was a very brave and mujahid man. Imam Rabiya al-Rai (ra) was still in her mother's womb when his father, Abdul Rahman Farrukh (ra), had to go on a campaign in Khurasan for jihad. While leaving home, he gave his wife thirty thousand Ashrafis and said that this was all my accumulated capital. Keep them carefully. If I come back alive from jihad, I will trade with this money. Yes! If you need it in my absence, you can spend as much of it as you want. To take good care of any boy or girl born after I leave. Saying this, he said goodbye to his wife and went to Damascus to join the Islamic army.

During this period, a series of Islamic conquests continued. One campaign ended, another began, then a third, and then a fourth. Twenty-seven years have passed since Farrukh took part in the jihad. The engagement in jihad prevented him from going home, and there was no contact with the house during this time.

On the other hand, Allah Almighty gave his wife a son four months after his departure. Whose she named

Rabiya (ra). Umme Rabiya (ra) was a very far-sighted and wise woman. She was always sad because of her husband's separation. She focused all her attention on her son and started raising him in the best way possible. When Rabiya (ra) reached the age of puberty, her mother made the highest level of education and training for him. For this, she spent all the money left by her husband.

Rabiya (ra) was also very intelligent and hardworking. He had memorized the Holy Qur'an at a very young age. In a few years, he had mastered hadith, jurisprudence, literature, and other sciences. His knowledge and intelligence began to be talked about all over Arabia. He attained the status of Imam at the age of twenty-two. People started calling him Imam Rabiya Al-Rai (ra). His custom was to sit in the Prophet's Masjid and teach daily. Among his students were many students who later became imams of their time. Imam Malik (ra), Imam Sufyan al-Thauri (ra), Imam Ozie (ra), and many other famous Imams were his disciples.

Twenty-seven years later, Farrukh (ra) got some time off from jihad and decided to go home. After traveling for several days, he entered Madinah with the honor of having a sword tied around his waist, a long spear in his hand, and riding a horse. I arrived at the house and knocked on the door, and Imam Rabiya (ra) opened it. The son and the father did not know each other. When Farrukh (ra) tried to enter the house, his son stopped him, thinking he was a stranger, and spoke! O man! This is my house. Why are you entering without permission?

Farrukh said! O enemy of Allah! This is my house, so why bother me? Voices were raised in this repetition. Neighbors heard the noise and gathered. Rabiya (ra) told Farrukh (ra) that I will take you to the ruler. How did you enter my home without permission? Imam Malik (ra) also came there and asked Farrukh (ra) softly why you wanted to force break into someone else's house. Why don't you stay somewhere else?

At that moment, Farrukh (ra) introduced himself and spoke! My name is Abdul Rehman Farrukh (ra), and this is my house. Twenty-seven years after I returned from jihad, none of you know me. Hearing Farrukh's (ra) voice, his wife peeked through the door and recognized her husband. She called Rabiya and Farrukh to his house and told her son he was your father. He also told Farrukh that this is your son, born four months after you left. Both father and son hugged and cried.

After eating and resting, Farrukh (ra) asked his wife about the money, and she spoke! Rest assured; all money is safe. It was time for prayers and teaching. As soon as Imam Rabiya (ra) heard the call to prayer, he went to the Prophet's Masjid. After a while, the wife told the husband that you, too, should go to Masjid Nabavi and offer prayers. Farrukh (ra) went to the masjid and offered prayers. He saw that the masjid was full of people. A gentleman sits between them with great dignity, wearing a high hat. All the people are bowing their heads with great respect and politeness, and he is teaching in front of them. Farrukh (ra) could not recognize him from afar. He asked someone who this elder was. He said in astonishment. You do not know him. He is Imam Rabiya al-Rai ibn 'Abd al-Rahman (ra).

Farrukh (ra) was so happy to hear this, tears of joy flowed from his eyes and came out of his mouth helplessly. "Thank Allah that he raised the status of my son so high." He told himself that today, I have not seen the honor and glory before any other great man than my son.

The wife said! Do you like this glory of your son or thirty thousand nobles? Farrukh (ra) replied: By Allah! Thirty thousand dinars have no reality in the face of this glory. The wife said listen again! I spent all my money on his education. Farrukh replied, "By Allah!" There could be no better use of that money. You did an excellent job. In return for that money, you made my son the owner of a treasure that will never fall.

Imam Rabiya al-Rai (ra) is one of the Imams of Tabeyien. Imam Malik (ra) and Khawaja Hasan Basri (ra) were his students. His position in knowledge and grace is so high that the scholars and jurists of that time and the rulers used to bow before him with devotion. All the credit for this greatness goes to his mother, who trained her son with great diligence and wisdom.

(Four Hundred Perfect Women in the History of Islam)

Hazrat Banana bint Abi Yazid (ra)

Hazrat Banana bint Abi Yazid bin Asim Azdi (ra) belonged to the Azdi tribe. She was an eminent lady from a high family. Her circumstances have been described in Tarikh Tabari.

She was born in 20AH during the caliphate of Ameer-ul Momineen Hazrat Umar Farooq (RA). Her tribe lived in the suburbs of Medina and influenced the area. She received her education and training from the Companions of the Prophet and Sahabiyat. She also narrated hadiths and had a very high position in the narration. She also met with some believers' mothers (Ummahat al-Momineen). Among the Companions from whom she received training are Hazrat Abu Hurairah (RA), Hazrat Abdullah Bin Umar (RA), Hazrat Abdullah Bin Abbas (RA), Hazrat Abu Darda (RA), Hazrat Amr Bin Aas (RA). She was compassionate to the orphans and poor and supported people in need. She used to serve older people, and people with disabilities. Her manners were straightforward, and her speech was very soft.

She learned the Qur'an from Hazrat Abdullah bin Abbas (ra). Who was the most outstanding scholar of the Quran at that time? People used to come to him from distant places to learn the Quran.

Hazrat Banana (ra) had a place of her own in eloquence and knowledge. She was also interested in poetry. Her poems were very standard. Most of her time was spent in worship, learning, and teaching the

understanding of the Qur'an and hadiths. Tabari has written that she was a pilgrim, Qiyam al-Lail, reciting the Qur'an frequently, narrating hadiths, and was a wonderful woman.

Kharjee's temptation had already started in her life. She was a staunch opponent of Kharjees and called their activities against Islam. She disliked everything that went against the primary aims of Islam. She used to criticize Kharjees publicly. Kharjees considered her as their enemy. Coincidentally, one day, she was going to a place alone. The Kharjees recognized her. They rushed to kill her by blocking her path. She stopped and stood up. The Kharjees told her that today, we will not leave you alive because you oppose us. Hazrat Banana (ra) said! It is a pity that you kill women as men. Are you not aware of this Islamic morality and bravery that considers killing women, children, the elderly, and the disabled against one's courage and glory?

A Kharjee told his companions to leave her way and not kill her; she spoke the truth. Killing a woman is genuinely antithetical to male chivalry.

The third Kharjee said to this companion, "Are you preventing her from killing because her beauty attracts you, and you want to have a love relationship with her and think that with this moral help, she will become your slave?" This Kharjee said! No way! I just want you not to tarnish your bravery by killing a woman.

Hazrat Banana (ra) said! You are ignorant, and your actions are against Islam. You neither understand the demands of humanity nor the orders of Islam. To me, you are highly objectionable. I just want to tell you how

sad it is that you want to kill a woman who neither wants to hurt you nor is ready to take a sword against you. She is a housewife. This Kharjee took out the sword and spoke! We will surely kill you. According to our theory, you must be put to death.

Hazrat Banana (ra) said very fearlessly! You should carefully consider all aspects of this matter. I say again that killing the weak, women, older adults, children, and the disabled is not permissible under any circumstances. If you do this, then this killing will be equal to your death, and you will be declared disgraced and unwanted because putting helpless people to death is not correct at all.

In the meantime, a Kharjee severed the head of Hazrat Banana (ra) with a sword. This incident happened in 68AH.

Hazrat Hamida bint Obaidah (ra)

Hazrat Hamidah Bint Ubaidah Bin Rafaa Ansaria (RA) is the lucky lady who got the honor of listening to Hadiths from Jalil-ul-Qadr Muhadeseen. Hafiz Ibn Hajar (ra) has mentioned her circumstances in *Tehzeeb al-Tahzeeb* ; Ibn Shehban (ra) "in *Tabqat al-Taqiyya* " and Allama Abdul Ghani al-Maqdisi (ra) "in *Al-Kamaal fi Ma'rifat al-Rijal* " and his religious and scholarly activities have been mentioned.

She was born in Madinah Munawara in 70 or 72AH. Madinah Munawara was the center of jurists, the cradle of Muhadeseen, and the center of religious scholars at that time. The opinion of the people of Medina was considered definitive in spiritual matters. There were many Companions of the Prophet (ﷺ) in Madinah. People used to travel from faraway places to attend their service. The family in which Hazrat Hamida (ra) was born was also a family of people with high levels of knowledge and piety. People respected and valued her family members. People from far and near came to her to inquire about religious issues and to gain knowledge.

Hazrat Hamida bint Obaidah (ra) was also trained in the same way. Her education was also well organized. She had the privilege of hearing Hadith from Jalil-ul-Qadr Muhadeseen. She has also narrated the hadiths of the Messenger of Allah (ﷺ) from several companions. She was a very kind-hearted and high-spirited woman. Due to narrations and family honor, she was looked upon with honor and respect in Medina and its surroundings. She narrated the Hadith from the famous Sahabia Hazrat Aisha bint Ka'b bin

Malik (ra). She served her for a long time and acquired Hadith's knowledge. She used to teach the knowledge of Hadith to women. If there was hostility and resentment between anyone, she used to reconcile them. She respected the elders and treated the children very kindly. She did not say anything that would hurt anyone's heart. If someone spoke offensively, she would tolerate it and would not allow an opportunity for a quarrel. She had patience and endurance in her nature. She had muscular endurance. If she saw something wrong, she would point it out. She would not support anyone unjustly.

Her disciples included Hazrat Ishaq bin Abu Talha (ra) and his son Yahya bin Ishaq (ra).

Hazrat Hamida bint Obaidah (RA) died in 132AH.

Hazrat Umm Al-Jalil bint Amro Adawiya (ra)

Hazrat Umm al-Jalil bint Amro Adawiya (ra) was a resident of Basra, she was a very pious and worshipful, humble, and gentle woman. She used to participate a lot in people's good works. She used to eat very little food.

She hated fights and disputes. She did not oppose anyone. If someone harmed her, she remained silent in response. She used to serve older women and people experiencing poverty with great enthusiasm.

She was committed to reciting the Qur'an, Tahajjud, and Nawafil daily. She used to say that the best people are those who worship Allah in the solitude of the night and bow before Allah. She used to say that a person attains this high position when they have a sense of any difficulty in the world and endures the hardships that come to him while serving the religion with patience and forbearance. She spoke! A saint resolves to be content with whatever calamities they may face instead of panicking and facing adversity head-on. When the world's troubles knock on the heart, eagerness will rush towards them. They will bear them as if they were waiting for them.

The privilege of Wilayat reaches the person who prefers the hereafter to this world. Remember that the world is temporary; its equipment is only for a few days; this wealth will end. On the contrary, the hereafter is permanent and eternal; its blessings are thousands of times greater than the blessings of this world, and it subsequently has priority over the world in all situations.

She said that harassing someone is against humanity and the requirements of Islam. A person who prefers himself over others turns away from the teachings of Islam. To benefit people, to remove their hardships, and to provide for the comfort and well-being of others is the primary virtue and the best good.

Hazrat Umm al-Jalil (ra) had a wide circle of disciples. Many people from far and wide came to her and received knowledge and spiritual blessings. Her house had the status of a seminary and was a center of pious people. Her high morals, sincerity of heart, piety, compassion, and goodness impressed people. She used to teach the same good habits and traits to others.

She addressed her students and spoke! The meaning of obeying the Messenger of Allah ﷺ is not limited to a single sphere. It is pervasive. All aspects, from worship to service, are included in it. A faithful follower of the Messenger of Allah ﷺ makes service to the people his motto. Worship benefits only the devotee, but service to society benefits everyone. It is a virtue that helps others out of oneself. If you want to understand the true spirit of Islam and make obedience to Rasulullah (ﷺ) your aim, then spread out in the world and serve the people. This was the practice of the Messenger of Allah ﷺ and the right caliphs and companions. She used to work for others by doing her work, neglecting her interests, and putting the service of humanity above all else.

Hazrat Umme Habban Salmiya (ra)

Hazrat Umme Habban Salmiya (ra) was a woman living in Basra who was very pious and worshipful and had expertise in the sciences of hadith, jurisprudence, recitation, commentary, and poetry.

Hazrat Umme Habban (ra) had an immense spirit of patience and discipline. She used to stay in prayer for such a long time that, according to Allama Ibn Jozi (ra), not everyone can afford it. She was a woman of a weak body, but she seemed strong, courageous, and mighty in prayer. She was at the height of goodness, and very few women would have reached that level of piety. She was a tall woman with a thin body and was a unique woman of her time. She was very fond of the Holy Quran; she often recited the entire Quran in one day and night. When she used to recite the Holy Quran, she was well aware of its demands and meanings. She was mainly silent and kept mentioning Allah. She used to speak according to need. She didn't like idle talk.

She remembered many hadiths. She died at the age of fifty or fifty-five.

Hazrat Muaza Adawiya (ra)

Hazrat Muaza Adawiya (ra) was a great worshiper and wise woman. She had the privilege of visiting Umm al-Mominin Hazrat Ayesha Siddiqah (RA), the mother of the believers, and she also narrated hadiths from her.

When it was morning, she used to think that today was the last day and that I would die. That is why she used to spend all her time in repentance and charity work. When it was night, she would think it was the last night of her life. As much as possible, she used to spend the night in remembrance of Allah and worship of Allah. When sleep prevailed, she used to walk. She used to say to herself that sleep is in front of you. There will be a chance to sleep in the grave. She used to read about 600 Nawafil, Sunnan, and Frazz during the day and night.

Someone told her that you are hurting yourself more than necessary. She spoke! What a pain, brother; when I sleep at night, I tell myself to remember Allah; when the evening of life comes, I sleep forever; when I feel hungry during the day, I tell myself to work now. It's time to eat leisurely at night. This is not a matter of discomfort.

(Taba - Tabeyat)

Great women after the Tabeyat

Hazrat Rabia Basri (ra) said!

I FEEL ASHAMED TO
ASK FOR SOMETHING OTHER THAN
ALLAH BECAUSE
THE OWNER OF THE WORLD IS
ALLAH ALMIGHTY
AND EVERYTHING FROM THE
WORLD
HAS BEEN GRANTED
AND ASK SOMETHING FROM THE
ONE WHO HAS EVERYTHING
TEMPORARY,
DOING SO IS A SHAME

Hazrat Rabia Basri (ra)

Her father's name was Sheikh Ismail (ra). She is also called Rabia Adawiya and Qaisiya. Before she was born, her father had three daughters. When she was born, her father named her Rabia (fourth). Hazrat Rabia Basri (ra) was born in 95AH. Some historians have written the year of her birth is 97AH or 99AH/717AD. Due to her virtues, her nicknames "Umme Al-Khair and Taj Al-Rijal" became famous.

Sheikh Farid-ud-Din Attar (ra) writes that on the night that Hazrat Rabia Basri (ra) was born, her father, Sheikh Ismail's (ra) house was in a state of poor condition. They don't have oil to light the lamp. Hazrat Rabia Basri's (ra) mother asked her husband to borrow some oil from the neighbor so that the house could be lit and oil could be applied to the navel of the newborn baby. Sheikh Ismail (ra) used to feel ashamed while asking for something from someone, but he knocked lightly on the neighbor's door at his wife's insistence. When no one came out, he returned. When he fell asleep in this helplessness, he was visited by the Messenger of Allah (ﷺ) in a dream and saw that he was saying:

Please don't be sad; this is a trendy and chosen girl, and seventy thousand men of my ummah will be forgiven on her recommendation. Then he said!

In the morning, write a letter to Isa Zarwan, the governor of Basra. Remind him that he sends blessings on me one hundred times every day and four hundred times on Fridays. But this Friday night, he forgot to send Durood Sharif. Give the expiation of four hundred dinars to the person who has brought this message to

you. This is what Sheikh Ismail (ra) did. The governor was astonished to meet him, paid homage to him, and handed over four hundred dinars to him, saying, "I am your servant, and you will come to me whenever you need me."

Hazrat Rabia Basri's (ra) childhood was spent in extreme poverty. She never made any orders to your parents. She used to eat whatever she could find and wear whatever she could see without any trick or argument. She was observant of fasting and prayers from her childhood and took great care of halal and haram. When she was five years old, the shadow of her father rose from her head, and her mother died shortly after her father's death. Mountains of misery fell on the four sisters. When she was eight years old, Basra had a severe famine. Her sisters used to go on hunger for three days. Fed up with hunger, the sisters decided to move to the city. On the way to the town, Hazrat Rabia Basri (ra) parted ways with her sisters. A tyrant seized and sold her to a Basra merchant for six dinars. His name was Atiq, and he belonged to the tribe of Qais bin Uda. He kept her at home as his maid and took the housework from this innocent girl.

She was already accustomed to hard work, so she did all the housework without complaint and did not give any opportunity to complain. As she grew older, her interest in worship grew. She finished all her work and spent the rest of her time in prayer. She spent all day doing housework and in the service of her master and praying all night, which made her health worse.

She always fasted and then served her master. When it was night, she would worship Allah. One night, her

master woke up by chance. He saw all the lamps were off, but the light was still on. He looked around and reached the room of Hazrat Rabia Basri (ra). He saw that she was in a state of prostration, and a light was hanging over her. She is constantly praying to Allah Almighty: O Allah! If I were not someone else's slave, not a single moment would go unnoticed by Your worship. You have subjugated me, so I am late for service. Hearing these words, the master was astonished and repented that he would not serve such a chosen person in the future but would serve her himself. As soon as it was morning, the master told her: Today, you can live wherever you want. I will not take service from you if you stay here. Historians and biographers believe that this incident took place in 105AH.

When the old merchant Atiq freed her, she came to Kufa to study. At that time, Kufa was the most significant center of knowledge, literature, arts, and crafts. In Kufa, she studied the sciences of the Qur'an and Hadith. She had memorized the Holy Quran. In Kufa, she used to meet Hazrat Sufyan al-Thauri (ra), Imam Malik ibn Dinar (ra), and Shafiq Balkhi (ra), who were practicing scholars, Allah-fearing devotees and pious saints. They were more inclined towards benevolence, which was later called Tasawwuf. She was so lost in the love of Allah that she spent her whole life alone, not even getting married. She set the stage for behavior and cognition at this age. After that, she came to Basra and spent the rest of her life there.

Hazrat Rabia Basri (ra) is the first woman after the Sahabiyat to reach the highest level of asceticism, piety, discovery, and perfection. She has the honor of

being the first Sufi. She has attained the rank of Qalandar. She prayed a thousand rak'ahs day and night, recited the Qur'an regularly, and was immersed in the love of Allah 24 hours a day. She always met people in a Shariah veil. In Basra, the fame of her knowledge, piety, and asceticism spread far and wide. People flocked to her service to seek her blessings. Among them were the great ascetics, sages, and shaykhs of the time.

Reading the instructions and secrets of Hazrat Rabia Basri (ra), narrated in various books, it is clear that she was so devoted to the love of Allah Almighty that she did not seek anything except the pleasure of Allah Almighty. Her passion for Allah Almighty was utterly selfless. This pure love was only for His sake. She used to urge people to love the Allah Almighty in the same way.

One night, a thief entered the room of Hazrat Rabia Basri (ra) while she was sleeping. He tied all her clothes in a bundle and tried to run away, but the door was not visible. When he put the luggage down, he saw the way. He picked up the luggage and then lost his way. This happened seven times, and then a voice came from one corner of the room:

O man! Please don't get yourself in trouble because she has surrendered to our friendship for many years. Here, the devil has no chance to get around her or go back and forth; how can a thief dare steal her cloak? O thief! It has nothing to do with it because one friend sleeps, and the other is awake.

Hazrat Rabia Basri (ra) rarely spoke. She did not start talking to anyone by herself. If a visitor said to her or

asked a question, she would give a concise and reasoned answer, recite a verse from the Qur'an, or quote a verse. She used to say that angels write down what humans say. That is why I do not speak anything except the verses of the Qur'an so that no evil word may come out of my mouth which the angels may write. I only read the verses, and the angels keep writing them.

Hazrat Rabia Basri (ra) used to supplicate to Allah Almighty!

O Master! If I worship You for fear of the torment of Hell, throw me into Hell, and if I worship You in expectation of Paradise, then deprive me of Paradise. But if I adore only for Your love, do not hide Your immortal beauty from me.

Hazrat Rabia Basri (ra), addressing herself, says!

O soul! You show love to Allah even though you disobey Him; nothing is stranger than that. If your love is true, obey Allah because the lover must abide by the one, he loves.

Hazrat Rabia Basri (ra) lived an impoverished life. An elder once said, "Why don't you seek help from those who have devotion and sincerity towards you?" She said: I am ashamed to ask the things of the world from the one who is the owner and creator of everything, then how can I ask him who is not the actual owner of anything?

Someone once asked her! Do you love Allah? She spoke! Indeed, I love Allah. The questioner asked again! Do you consider Satan an enemy? She spoke! The love of Allah has made me so immersed and

fascinated that I have neither the opportunity nor the care to pay attention to the enmity of Satan.

Hazrat Rabia Basri (ra) died in 185AH / 801AD in Basra and was buried there.

Syed Amir Ali is quoted in "Mashahir Niswan" as saying that she died in 135AH and was buried on a mountain called "Jabal al-Tayyar," located east of Jerusalem. There is a crowd of pilgrims at her shrine. Most commentators prefer the first narration.

Sayings:

- No woman claimed prophethood or divinity. The Prophets (AS), the truthful, the martyrs, and the saints (ra) all grew up in her lap.
- The love of Allah and the world cannot be united in any heart.
- Action without knowledge is like a body without a soul.
- The wealth of perfect faith is given to those close to and loved by Allah.
- The world is the property of Allah; do not fall into lowliness by asking for it from the world's people.
- A person who trusts in Allah never suffers from problems.
- The truth of loving Allah is to obey Him.

Umme Sufyan Thauri (ra)

Mother of Hazrat Sufyan Thauri (ra)

The husband of Umme Sufyan al-Thauri (ra) was the famous Tabai Hazrat Saeed bin Masruq (ra). His son Hazrat Sufyan Sauri (ra) was the Imam of Hadith, Fiqh, and Tasawwuf. Umme Sufyan al-Thauri (ra) was a virtuous, learned, and honest woman.

The financial condition of Hazrat Sufyan Sauri's (ra) parents was not good, and this condition was becoming an obstacle to acquiring his knowledge. But his mother said with courage and religious fervor!

يَا بُنَيَّ! اطلب العلم وانا أكفيك به غزلى

Oh, my son! You keep acquiring knowledge. I will meet your expenses by spinning the wheel.

She used to encourage her son to acquire knowledge, and at the same time, she insisted on improving his morals and character.

She once advised her son:

O son! When you write ten letters, see if there is any increase in your demeanor and modesty. If there is no increase, then knowledge has not benefited you.

Hazrat Sufyan al-Thauri (ra) states:

Once I looked up at the sky at night, I felt like my heart was not on the side. Supposing I have 'Run out of heart'

emotionally. When I mentioned this to my mother, she said:

"You didn't look up at the sky for instruction and reflection but for fun."

She often meditated on knowledge of names (Ilm al-Asma) and used it to explain mysteries and secrets to people. When she was talking, her face would light up.

Her words:

1. Knowledge beautifies morals and character.
2. Knowledge should become a model of thinking; knowledge should never be made a trade.
3. May knowledge be your life companion, a life companion that takes care of you step by step.

Hazrat Ibnu Abi Hathamah (ra)

Hazrat Ibnu Abi Hathamah (ra) was the lady who, after the martyrdom of Hazrat Uthman Ghani (RA), went to several Companions of the Prophet (ﷺ) to close the door of temptations and requested them to strive to restore the situation to normal. She was born in 11AH during the early days of Hazrat Abu Bakr Siddiq (ra). She had a passion for knowledge since childhood. She was one of the most intelligent children of her age. She was very knowledgeable, understanding, and responsive. She was also gifted with eloquence and knowledge. Even at a young age, she gave speeches in front of older women, listening to which she was very impressed.

She spoke! Omar (RA), you were a very great person as a companion of the Prophet ﷺ and as Ameer-ul Momineen, you have a great position. You were a sympathizer of the poor and a friend of the weak. You were the one who protected the widows, helped the orphans, strengthened the foundations of Islam, suppressed temptations, and revived the Sunnah of the Prophet (ﷺ). You left the world pure and clean by saving your feet from all defects and faults, just as a cloth becomes dirt-free after washing.

Omar (RA)! You fulfilled the rights of human beings; you also took care of animals. You were courageous and a great soldier on the battlefield. You fulfilled the rights of Muslims in a good way. Disbelief trembled before you, and shirk bowed before you. Your sacrifices are unlimited, and your victories are endless. The non-Islamic powers could not stand in front of you, and the tremendous non-Muslim braves could not withstand

your sword. You have given full justice to the righteous and punished the wrongdoers. You had the right amount of both hardness and softness. You were well aware of the opportunities to be soft and hard. Vanity always pitted before you and defeated the contenders for power at every point.

The words spoken by Hazrat Ibnu Abi Hathamah (ra) at the time of the martyrdom of Hazrat Umar Farooq (RA) have been described as follows in Tarikh al-Tabari.

She was a woman of Hazrat Umar Farooq's (RA) era and greatly admired him. She was one of the great scholars. She had the privilege of learning reading, writing, hadith, and Quranic sciences while sitting in front of many Companions.

Hazrat Usman Ghani (RA) was martyred in front of her. She was unfortunate and depressed by this tragedy. Rioters occupied Madinah Munawara during such tribulations, and there was no value for goodness and nobility. The rioters were obstructing Hazrat Uthman's (RA) funeral. She said that her eyes had to see these days, too. It was the city that was the foremost in helping the holy congregation of the Messenger of Allah ﷺ and his Companions. The inhabitants here are called Ansar. She went to all the essential Companions and begged them to resolve the situation. The tone in which she spoke to Hazrat Ali (RA) brought tears to his eyes.

She died in Madinah during the caliphate of Hazrat Ameer Muawiya (RA).

Hazrat Zainab bint Madan (ra)

Hazrat Zainab bint Madan (ra) had devoted herself to the worship of Allah, and her conscience was rich in contentment.

Once, she said to Hazrat Dhul-Nun Misri (ra)!

If you love Allah, why are you so afraid of Him? The Qur'an says that Allah is Merciful, Compassionate, and Forgiving; He is Most Merciful and gracious, and His mercy and forgiveness are vast; he does not tyrannize anyone. He does oppression and does not allow anyone to be oppressed. But you are afraid of him and cry remembering him as if he lacks these attributes. Don't you know that he who has love and affection in his heart is not afraid of it? He who ignores slips and is merciful does not get disappointed. You cry or feel happy when you miss a friend. Being close to your loved one feels fear or joy.

She spoke! It is beyond my comprehension that tears should be shed at the remembrance of Allah and that one should begin to tremble at the mention of Him. If you are sincere in the remembrance of Allah and His remembrance, it should bring you happiness and not cover you with fear and dread. You should not forget that by crying and shedding tears, the burden of the heart is lightened, and the grief imposed on the mind and heart is removed. Do you remember Allah and cry because there is sadness in placing Him, and you want to get rid of this sadness by calling? If this is the truth, then your action is not correct. The burden of Allah's remembrance should always remain on the heart and not be removed from the heart through tears.

Hazrat Zainab bint Madan (ra) said these words to Hazrat Dhul-Nun Misri (ra) when he was crying profusely. Hazrat Dhul-Nun Misri (ra) was a famous saint who was constantly immersed in the worship and remembrance of Allah. His name was Thawban bin Ibrahim (ra). He was a great scholar and Muhaddith. He was counted among those who, despite being a slave, had a very high level of knowledge and grace, asceticism and piety, and worship and Sufism. He was called (Misri) Egyptian because he was a resident of Ahmeem, a village in Egypt where Imam Shafei's (ra) shrine is. Her death happened on the 2nd Dhul-Qadah 246AH at the place named Jeza.

Hazrat Zainab bint Madan (ra) was an extraordinarily virtuous and pious woman of the time of Hazrat Dhul-Nun Misri (ra) who used to explain the most subtle and nuanced points of Tasawwuf. She used to talk about Tasawwuf, which even the Sufia Karam were convinced of her ability. She often met with Hazrat Dhul-Nun Misri (ra) and discussed various issues. Hazrat Dhul-Nun (ra) used to listen to her words with great attention and consideration. Hazrat Zainab's (ra) heart and mind were whole of the lights and manifestations of Allah. It was a sign of her wisdom and insight that she used to tell a person by looking at his level of goodness or the state of his world.

Queen Khezran

Mother of Abbasi Caliph Haroon Rashid

Queen Khezran bint Ata Abbasi was the wife of Caliph Mahdi, son of Abbasi Caliph Abu Ja'far al-Mansur. She was the mother of Abbasi Caliph Haroon Rashid. She was from Jersey, Yemen. She was a slave girl. Khalifa Al-Mahdi bought her for a lot of money. Caliph Mahdi's first wife was Rita. The caliph's first wife was cut off from the people because of her family background and sense of superiority. He knew this, but she could not create flexibility due to arrogance. This was the reason why Caliph Mahdi married Khezran. She gave birth to two sons, Musa al-Hadi and Haroon Rashid.

Khezran was a wonderful woman. As well as being beautiful, she was a brilliant, wise, and worldly woman. She used to give her helpful husband advice in running the kingdom's affairs. She worked with incredible generosity in caring for the needs of people in need. She never let a beggar go empty-handed. She has never asserted her superiority over anyone. That is why She was popular in every class. People loved her and admired her. Khezran greatly influenced Caliph Mahdi, and she continued to interfere in the empire's affairs without hesitation.

Once upon a time, Caliph Mahdi stayed in the city. During his stay, Queen Khezran interacted with members of the Barmak family and women of Yahya Barmaki's family. And this relationship became so strong that the family began to receive the most gifts from the king. As soon as Haroon Rashid was born, the prestige of Queen Khezran increased immensely. With

the rise of her status, the pomp of Khezran also began to grow. Mahdi did not hesitate to accept his wife's advice. After the birth of Haroon Rashid, he was handed over to Yahya Barmaki's wife for breastfeeding. Fazal Barmaki was born to her. Queen Khezran sometimes breastfed Fazal out of love and because of her heartfelt connection with the Barmaki family. Thus, Fazal and Haroon Rashid became brothers.

Khezran loved Haroon Rashid more than her other son 'Musa al-Hadi' because of his intelligence and wisdom. This touched the heart of Mosa. Therefore, as soon as Musa al-Hadi became the caliph, he carefully separated his mother from government affairs. Gradually, her powers also diminished. Even people in need began to be kept away from her.

Queen Khezran had acquired significant expertise in queen affairs and politics. At the same time, Queen Khezran was well-versed in knowledge, literature, and religious injunctions. While living under the veil, the head carried out the empire's affairs. When Caliph Haroon Rashid came to power, the old status of Queen Khezran was restored, and her powers increased. At one time, it seemed that the kingdom's affairs were being run entirely by the orders of Yahya Barmaki and Queen Khezran.

Once upon a time, Queen Khezran was sitting in her palace with great pomp when her maid came and said:

Great women in Islamic History - II

Queen of the Worlds! A feeble woman stands at the palace door and wants to be at your service.

The queen said! Find out the lineage of this woman and find out what she needs.

The maid came out and asked her why she wanted to meet, but she was not ready to say anything; she only said she would tell the queen.

She was shocked when the maid came in and told the queen this woman's answer. At that time, Zainab bint Sulaiman, the great-granddaughter of Hazrat Abdullah bin Abbas (RA), was also sitting with her. The queen asked her advice to allow the woman to come in or to refuse to meet her.

She spoke! You must call her and see what she wants.

So, the queen said to the maid, "Bring this woman in."

A short time later, a broken woman in torn old clothes stood before the queen. Her charming demeanor showed she was a noble girl, but the filthy and rotten clothes made her worse than the beggars. At first, the woman was shocked to see the arrogance of the queen, but then she immediately dared to greet her and said:

O queen! I am Mazna, daughter of Marwan bin Muhammad. He was the last crown prince of the Umayyad dynasty.

As soon as these words came out of her mouth, Queen Kheezan's face turned red with rage, and she roared! O, unfortunate woman! How did you dare to step

inside this palace? Don't you know how your family inflicted terrible atrocities on the Abbasids?

O heartless one! Have you forgotten the day when the older women of Banu Abbas begged you to intercede with your father and allow me to bury the body of my husband (Caliph Al-Mahdi's) uncle Imam Muhammad bin Abbas Abbasi? O, unlucky woman! May Allah destroy you. Instead of taking pity on these honorable and oppressed women, you humiliated them and drove them out of the palace. Wasn't this an insult to humanity? Assuming that there was enmity between them, was it still permissible to treat such a helpless enemy? Thank Allah that He took away the government from you and humiliated you.

Mazna! The good thing is that you get out of here right away.

Mazna was not shocked to hear this, but she laughed out loud and said: Sister! Don't be out of your mind. What I did was punished by Allah.

By Allah! What you said is true. As a result, Allah humiliated me and brought me before you. Don't you know I was once more vicious and wicked than you? Wealth, honor, and sovereignty were the slaves of my house. I was proud of my beauty and arrogance that blinded me. But you saw that soon the tide turned. Allah has taken away all His blessings from me. Now, I am worse than a poor man. Do you want the same thing to happen to you? Ok, be happy I go.

After saying this, Mazna turned around and hurried out, but she had just taken a few steps when Khezran ran and grabbed her and wanted to hug her. But Mazna

stepped back and spoke! Khezran, you are the queen, and I am a poor and helpless woman. My clothes are rotten and dirty too. I can't afford a queen to hug me.

Khezran became impatient and ordered the maid to wash Mazna, put on a high dress, and then put it in perfume and bring it to me.

The servants obeyed the queen's order. Looking at Mazna, it seemed the moon had come out of the cloud. Khezran clung to her helplessly, sat her down, and asked?

Set the tablecloths;

Mazna said! Queen, why do you ask? Maybe there is no one hungrier in this palace than me.

Immediately, the table was arranged. When Mazna was satisfied, the queen asked:

Who is your mentor today?

Mazna said with a cold sigh. Today, no one dares to patronize me. I have been stumbling in exile for a long time. There is no relative in the world to visit. If there is any kinship, then it belongs to your family (Banu Abbas).

Khezran immediately said! Mazna! Don't lose heart, you are my sister from today. I have many palaces; choose one for yourself and stay there. I will take care of your every need as long as I live.

So, Mazna was given a magnificent palace in which Khezran provided all her necessities and services. She handed over 500,000 dirhams in cash to her to spend as she wished.

In the evening, Caliph Mehdi came to the palace and asked about the situation throughout the day. Queen Khezran began to tell him about today's incident in detail. When she said that I shook Mazna like this, and she laughed and walked back with dignity, the Caliph Al-Mahdi became impatient with anger and interrupted the Queen.

Woe unto you, Khezran! Woe unto you, Khezran! Woe unto you, Khezran! You missed an opportunity to thank Allah. You're this act was not worthy for a queen. "

Khezran said! Amir al-Mominin! Listen to me after that, she described her excellent behavior with Mazna, and the face of Caliph Mahdi shone with happiness. He appreciated the high quality of Khezran and said that your value has doubled in my eyes from today. Then he sent a hundred bags of Asharfies to Mazna on his behalf and at the same time said that today is the most fantastic day of happiness in my life that He has enabled us to serve you. Now, stay here with satisfaction.

After that, Mazna lived a long time. Caliph Al-Mahdi died in 169AH. After that, his son Hadi also had great respect for Mazna. Caliph Hadi died in 170AH. When Caliph Mamun Rashid ascended the throne, he considered Mazna his mother. Mazna died in his early days. On his death, Caliph Mamun Rashid behaved as if his mother had died. Mazna's body was taken to the cemetery with pomp and splendor.

(Four Hundred Perfect Women in the History of Islam)

Great women in Islamic History - II

Queen Khezran was very generous and compassionate. If someone were in trouble, she would try her best to get rid of it. She generously helped the poor and needy. That is why she was so popular and well-liked by the people. People respected her very much.

According to the month of Jamadi-ul-Ukhra, the Queen of Khezran passed away in 173AH / 789AD.

Queen Zubeida

Wife of Caliph Haroon Rashid

Her name was Zubeida, and her surname was Umme-Ja'far. Her father's name was Ja'far ibn Abu Ja'far al-Mansur. Abbasid Caliph Mansur had two sons, Jafar and Mahdi. She was the daughter of Haroon Rashid's uncle. The queen Zubaida was born in Mosul. Her father was the governor of Mosul at the time. Her real name was Ummat Al-Aziz. She was brought up with great pride and bliss. She was beautiful and fresh as a child, so her grandfather called her Zubeida (milk-blowing Madhani). The name later became famous. She was beautiful and intelligent. She was five years old when her father died. From an early age, she had established a cordial and spiritual connection with the Holy Qur'an and the hadiths of the Prophet (ﷺ), which lasted for the rest of her life. She was beautiful in character as well.

When she was young, she got married to Haroon Rashid. According to Dhuel-Hijjah 165AH / July 782AD, her marriage took place with great fanfare. She was twenty years old at the time of marriage. Every unique and ordinary person was invited to their wedding. In this marriage, so much wealth was distributed that history has no precedent. On this occasion, 50 million dirhams were spent from the treasury. In addition, Haroon Rashid spent a lot of money out of his pocket. At her wedding, musk and amber tablets were distributed; Dawat-e-Walima was extremely sumptuous, and beautiful gold and silver items were widely distributed. The wedding dress given to her was

studded with diamonds, making it so heavy that it became difficult to walk.

When Haroon Rashid became caliph in 170AH after the death of his brother Hadi, Queen Zubeida was honored to be the first lady of a vast empire. Haroon Rashid's 23-year rule was the heyday of Queen Zubeida. Queen Zubeida used to give helpful advice to Caliph Haroon Rashid from time to time in the kingdom's affairs. Queen Zubeida was a very kind and generous woman. Hundreds of people used to eat at her table every day. The cost of her daily kitchen was ten thousand dirhams. She was also very interested in science and literature. She valued scholars and poets. Most of her maids were memorizers of the Qur'an. She was very committed to prayer and fasting. She has enjoyed Hajj many times in her life. She has also performed Hajj on foot once. She was Hashimi and had a high character. She had a son, Amin. Whom Haroon Rashid made his successor. After the death of Harun Rashid, there was a power struggle between Mamun Rashid and Amin, in which Amin was defeated, and Mamun Rashid became the caliph.

She was very interested in public works. She built inns for the pilgrims and dug wells along the way. The roads leading to Makkah from which the pilgrims used to come and go were often washed away by sand due to strong winds and storms, and the travelers lost their way. Queen Zubeida spent millions of dinars to build strong stone walls on both sides of the roads so that no one would have difficulty finding the way. Zubeida also built a canal named "Urfar" from Mount Lebanon to Beirut, the bridge still known as Qanater Zubeida.

Haroon Rashid loved his wife very much. Haroon Rashid once called his wife Umme Nahar. Zubeida later called the famous scholar Asma'i and asked him what he meant. He spoke! Because the Arabic meaning of Jafar is a canal, and your nickname is Umme Jafar. That is why Haroon Rashid has called you Nahar (meaning Jafar).

Once there was a severe water shortage in Makkah Mukaramah, the pilgrims faced severe hardships. There was such a water famine that a glass became available for ten dirhams. When Queen Zubeida discovered the pilgrims' problem, she planned to find a permanent solution.

Seeing the difficulties the pilgrims and the people of Makkah faced, Queen Zubaydah built a canal known as the Zubaydah Canal. Initially, it was called "Ain Al-Mashash," but it did not become trendy. People used to call it Nahar Zubeida. The queen had ordered that no matter how much the work cost. If a laborer asks for a wage for a pickaxe, he should be given one dinar.

When the canal was planned to be excavated, expert engineers from different areas were called in. The work continued day and night for three years. The hills were cut down, and the earth was dug. A canal was planned to be built from "Jabal Tad" in the Hunain Valley, 35km northeast of Makkah. A canal whose water flowed from Jabal Qara to Wadi Noman was also included in the Zubeida Canal. It is located 12km southeast of Arafat. There was a pond in the desert south of Mina called Beer Zubeida where rainwater was collected. The water was carried into the canal by seven canals. The length of this canal was 33,000

meters. A small canal was diverted from the Zubaydah Canal to Makkah and the Nimrah Masjid in Arafat. 1.7 million dinars were spent on this great project at that time.

After the project, when Queen Zubeida was told the details of the cost of building the canal, she put the paper aside and spoke! We have left it for the day of reckoning. I have done this for the sake of Allah. If anyone owes me anything, let him take it from me, and if anyone owes me anything, I forgive him. The Queen then generously rewarded all the experts, artisans, and laborers involved in the canal's construction and held a celebration.

Queen Zubeida chose an airy place on Iranian soil for climate change. There, she settled in the city of Tabriz. She visited the Egyptian city of Alexandria, almost completely deserted in the second-century Hijri. It was rebuilt and settled. Queen Zubaydah occupied the cities of Tabriz and Badakhshan. She built a grand masjid near Qasr Islam in Baghdad, which cost 30,000 Ashrafis then. A hundred maids in her palace memorized the Quran and used to recite ten Juz every day.

From the womb of Queen Zubeida was Haroon Rashid's son, Muhammad Amin. Haroon Rashid, under the influence of the Queen, nominated Amin as the Crown Prince, while this right belonged to Mamun Rashid. Haroon Rashid bequeathed the caliph to Mamun Rashid after Amin. With that, he divided the country into two. When Haroon Rashid died in Khurasan in 193AH, Amin reached Baghdad and ascended the throne. Mamun was in Marv (city) at

that time. He remained silent for some time and ruled over the areas given to him by his father. Meanwhile, Amin removed the crown of Mamun Rashid and made his youngest son, Musa, the crown prince.

In 195AH, Amin ordered Ali ibn Isa to invade Khurasan with an army of 50,000. On the other hand, Mamun Rashid sent Tahir bin Hussain with an army to fight him. Near Ray, there was a bloody battle between the two armies in which Ali ibn Isa was defeated and he was killed. After that, the struggles continued for two consecutive years. In these wars, Mamun Rashid's weight remained heavy. In 197AH, Mamun Rashid's general, Tahir bin Hussein, laid siege to Baghdad, and the siege lasted for a year. In the end, Amin lost. Tahir-ul-Hussein arrested him and killed him on 25th Muharram 198AH. Now, Mamun Rashid had become the ruler of the entire Abbasid Empire without his participation.

When Queen Zubeida received the news of her son's murder, she was overwhelmed with grief. Mamun Rashid maintained the honor and dignity of Queen Zubeida for as long as she lived.

Queen Zubeida died on Monday, July 10, 831AD / 26th Jumadi al Awal 216AH in Baghdad and was buried in Khezran mausoleum.

Princess Aliya

Sister of Abbasi Caliph Haroon Rashid

Princess Aliya was the daughter of the third Abbasid Caliph Mahdi (158 -169AH) and the sister of Caliph Harun Rashid (170 - 193AH). Her mother's name was Maknoona. She started studying Qur'an and Hadith from her childhood. She also acquired other knowledge, including poetry, literature, and music. On the one hand, she was very committed to fasting and prayers. She used to recite the Holy Quran regularly after the Fajr prayers. And she studied religious books. On the other hand, she was also passionate about music and hummed poems. There was a lot of eloquence in her poems.

Allah Almighty blessed her with immense beauty, but she had a wart on her forehead, which looked very ugly. She made a round gold ornament with precious diamonds and pearls to hide this flaw and hung it on her forehead. This ornament became so popular that, in a short time, it became a tradition in many countries. Nowadays, the young girls in Eastern countries who adorn themselves on their foreheads with the name "Jhumar" are the invention and memorial of Princess Aliya. Princess Aliya died at the age of fifty during the caliphate of her nephew Mamun Rashid.

Hazrat Hosna (ra)

Hazrat Hosna (ra) was a bold woman who severely criticized the Abbasid ruler Mamun Rashid for his mistakes.

Hazrat Imam Ahmad bin Hanbal (ra) is one of the Jalil-ul-Qadr Imam of Arba Imams. He established the foundation of Hanbali jurisprudence. The scope of his sacrifices is vast. His fear of Allah was intense, and he was not afraid of anyone except Allah. Those privileged to sit in his company also became bound by the same principles. Hazrat Hosna (ra) was also included among his constituents. She received regular education from Hazrat Imam Ahmed bin Hanbal (ra) and the honor of narration of hadith.

Hazrat Imam Ahmad bin Hanbal (ra) opposed the view of the Caliphate on the issue of the creation of the Qur'an. He subjected him to severe torture. Give him such tragic sufferings that it is heart-wrenching to hear. Hazrat Hosna (ra) fully supported his teacher and Shaykh during this painful trial. She would regularly attend his service in the prison and inquire about his well-being. Then, there was a time when meeting with him was banned, so she undertook spreading his belief throughout Baghdad and informing the people of their faith. She tried to stop the government workers and officials from this cruelty. Government officials also tried to intimidate and threaten her and make her suffer.

She was considered one of the scholars and virtuous women of her time. Women used to learn about hadiths and religious issues from her. Her house was a

seminary where women and children received religious education. Education was given free in her madrasa. She belonged to a low-income family but did not make education her livelihood. She did not take any personal work from her students. She used to say that it creates selfishness. She did not like the habit of giving orders to others. She wanted to do all her work herself.

After the death of Hazrat Imam Ahmed bin Hanbal (ra), she married, and they had four sons and five children. All their children were virtuous and blessed like their mother. She trained them very well. She sent her sons to famous jurists and Muhadeseen for further education when they grew up. She continued her studies till the last days of her life. She said that if a person considers himself a perfect scholar, he wanders in the valley of ignorance. The happiness of education comes to the person who feels the need for it and strives for it.

She said once! A proud and ill-tempered person misses the pleasure of education. The honest scholar is the one who removes the germs of arrogance from within himself. Knowledge cannot reach the mind, which is occupied by arrogance. She said that pride and knowledge are opposites of each other. They who are close to pride are far away from knowledge. She followed the Hanbali school of jurisprudence. She used to understand Imam Malik's (ra) actions better on specific issues.

She was bold in telling the truth. Once, in the court of Caliph Ma'mun Rashid, she criticized his policies on the Khalq-e-Qur'an with great courage and bravery.

Mamoon Rasheed was very impressed and surprised by this woman's bold speech. He asked the courtiers who this lady was. He said this was Hazrat Imam Ahmad's (ra) disciple Hosna (ra). He sighed and said that although she had told everything against me and had given a severe blow to my thoughts and ideas, don't worry about me. When she talked, I thought about how brave and righteous a woman she was. I wish all the people would become honest like her and give proof of this courage and bravery in every matter. Then, the evil in society would be eradicated.

Hazrat Asma bint Asad (ra)

Hazrat Asma bint Asad (ra) was a famous scholar of her time who was perfect in Rijal and Seer, Hadith and Fiqh, and other sciences. Often, male scholars and jurists used to get information from her on religious and jurisprudential issues. She was a native of Qairwan. She was born in Qairwan in 192AH. Hasan Hosni Abd al-Wahhab (ra) has described her circumstances in *Shahirat al-Tunisiat*.

Her father, Asad bin Qarat (ra), was a great Fiqh, Muhaddith, and scholar of Rijal and Seer. He educated his daughter with great effort and sent her to the service of the great scholars and jurists of that time to learn knowledge. Her father took special care of her education. She was very fond of learning since childhood. From an early age, her father used to take her to scholarly gatherings, explain the points of hadith and jurisprudence, and accompany her in jurisprudential debates and discussion gatherings. In this way, the corners of her knowledge and understanding were opened, and she mastered Rijal and Seer, Hadith, and Fiqh.

At that time, Qairwan was a great center of knowledge. Scholars of hadith and jurisprudence used to come and stay there. In Qairwan, the number of followers of Imam Abu Hanifah (ra) was the largest. Besides them, there were also followers of Imam Malik (ra) and Imam Shafi'i (ra). Imam Ahmad bin Hanbal (ra) was famous then for his sacrifices in creating the Qur'an. She was a formidable challenge against the thoughts and ideas of the Abbasid Caliph Ma'mun Rashid. His sacrifice had won the hearts of the people,

mainly everyone. People respected him a lot. Knowledge in the time of Mamun Rashid discussions on Ilm al-Kalam had also started.

Hazrat Asma (ra) was well versed in Hanafi jurisprudence. Once she said! The specialty of knowledge is that it frees man from the diseases of narrow-mindedness and prejudice. The person who has extensive study and knowledge, his heart will be protected from envy, malice, and enmity. Knowledge is a great heritage that should be passed on to each other. Knowledge enlightens the mind and gives the heart a special kind of purity.

Those who acquire the knowledge of interpretation and a shrink from jurisprudence are the enemies of knowledge, and those who prefer jurisprudence to the hadith of the Messenger of Allah ﷺ also prove their ignorance. Those who ignore jurisprudence and attach more importance to the events of history and the previous Imams also deviate from the requirements of justice. Until all the sciences of Qeraat, Tafsir, Hadith, Fiqh, and History are acquired, the intelligentsia will remain shriveled. They cannot open the windows of freshness and happiness in their hearts.

She said I am a follower of Imam Abu Hanifa (ra), and I consider his jurisprudence and jurisprudential tendencies and thoughts correct. I believe that the jurisprudence of Imam Abu Hanifah (ra) follows the human mind, and we should trust his interpretation and explanation of the problems. She said that, like men, women should also enjoy science and arts. She should try to change her perspective. The more knowledge and grace a woman possess, the more her child will be

interested in science. She is a fortunate mother who provides a conducive environment for her children's education and performs the duties of an educator herself.

Hazrat Asma (ra) had a Jalil-ul-Qadr daughter of Islam. All the elders of the religion, regardless of their affiliation with any jurisprudence, were highly respected. She died in 250AH.

BB Fatima Nishapuri (ra)

Bibi Fatima was a resident of Nishapur. She was a pious woman. She had perfection in the knowledge of Allah. Elders like Hazrat Bayazid Bastami (ra) and Hazrat Zunnoon Misri (ra) acknowledge her virtues.

Bibi Fatima Nishapuri (ra) stayed in Baitullah for a long time. During this time, she also used to serve the Kaaba. She was a scholar. Her interpretations and meanings of the Holy Qur'an were very comprehensive and beautiful. She used to arrange prayers very often. She used to read a lot of Nawafil. Her whole night was spent paying Nawafil. When great scholars had difficulty in solving the sharia problem, Bibi Fatima Nishapuri (ra) used to solve it in such a way that people were surprised. Hazrat Dhu al-Nun Misri (ra) used to say that Bibi Fatimah (ra) narrates Quranic facts and knowledge in such a good way that one gets jealous of her narration. She also had khawariq and karamat. People said that they had seen her at different places at the same time.

Her clothes were very modest, and she ate simple food, often starving herself and distributing food to the poor and needy. She used to advise people to do everything for the sake of Allah. In doing so, one must be sure that Allah is watching. Most of his life was spent in Baitullah, and he performed duties near Kaaba. She was in Ihram even at the time of her death.

She also used to visit Jerusalem, but her heart was more in Makkah Mukaramah. She passed away in 223AH.

Her words:

1. In the sight of Allah, that work's status is with sincerity.
2. If it is believed that Allah is everywhere, the society let hypocrisy end.
3. A person who does not always pay attention to Allah falls into the pit of sins.

Hazrat Nafisa Bint Hasan (ra)

Daughter-in-law of Hazrat Jafar Sadiq (RA)

Her name was Nafisa, and her lineage is as follows: Nafisa (ra) bint Hasan bin Zaid bin Hasan bin Ali Al-Murtada (RA).

She was born in 145AH in Makkah Mukaramah and received her education in Madinah Munawara. She learned from her father and that era's eminent scholars and teachers. She married Ishaq bin Jafar (ra), son of Hazrat Jafar Sadiq (ra). She was a Holy Qur'an, Hadith, and other religious sciences scholar. She was a very pious woman. Most of her time was spent in worship and meditation. Most of her stay was in Madinah and Makkah. Many people have learned from her. She was known as "Nafisa-tul-Alm-wa-Ma'rifat". Her circumstances are mentioned by Yafai (ra) in Marat al-Jinan, by Sakhavi (ra) in Tuhfa-tul-Ahbab, by Sayuti (ra) in Hasan al-Mahadira, by Ibn Zayyat (ra) in al-Kawakab al-Sirah, by Ibn al-Imad (ra) in Shazrat al-Zahb, by al-Shabi's (ra) in al-Mustarif " and Ibn Khalqan (ra) in " Wafiyat al-Ayyan "described.

Her father, Hazrat Hasan bin Zayd, was the governor of Egypt on behalf of the Abbasid Caliph Abu Jafar al-Mansur at that time.

She moved with her husband from Medina to Egypt and settled there. She further increased her worship and abstinence. It is said that she was Sa'im al-Daher and Qaim al-Layl. On her blessed tongue were always the praises of Istighfar and Zikr. She used to make special arrangements for Tahajjud prayers. She

performed thirty Hajj. Her tenderness was visible during the Hajj. She used to hold the shroud of the Kabah and pray.

O, Allah! You are my lord and Master; I want Your pleasure without any restrictions. So, I agree with your pleasure.

She rarely ate and never sat at the table without her husband.

Zainab bint Yahya Al-Mutuj (ra) says that I have the privilege of serving my paternal grandmother Nafisa bint Hasan (ra) for forty consecutive years. During this time, I never saw her sleeping at night and not without fasting during the day. One day, I told her you don't feel sorry for yourself. She said, "How can I feel pity when far ahead of me there are such terrible valleys that the seeker of rest cannot cross."

Hazrat Bishr Hafi (ra) used to attend her service. Once, Hazrat Bishr Hafi (ra) fell ill, and she came to visit him. At that time, Hazrat Imam Ahmed bin Hanbal (ra) was also there and came to visit him. When he saw Hazrat Nafisa (ra), he asked Hazrat Bishr Hafi (ra) about her. He said that this was Nafisa bint Hasan (ra) and she had come to visit me. Imam Ahmed bin Hanbal (ra) said that this is Nafisa (ra), so ask her to pray for me. So Hazrat Bishr Hafi (ra) requested her to pray, so she prayed for him!

O, Allah! Bishr bin Harith (ra) and Ahmad bin Hanbal (ra) beg you to be safe from the fire of Hell, O Most Merciful! Protecting them from hellfire.

Imam Shafi'i (ra) used to attend her service and used to discuss scientific issues. Hazrat Imam Shafi'i (ra) had

bequeathed that my Janazah should be taken in front of Hazrat Nafisa bint Hasan's (ra) house.

Many virtues are attributed to Hazrat Nafisa (ra). The people of Egypt believed in her because of her knowledge and grace, asceticism, piety, and miracles. Hazrat Nafisa (ra) was a wealthy woman who spent her wealth on the sick, lepers, and the needy. Imam Shafi'i (ra) also helped him financially when he went to Egypt. She stayed in Egypt for seven years.

She died in Egypt at the age of 63 or 74 in 208AH. Her final resting place is in Cairo. Her shrine is famous as "Mashhad Nafisa." There is a crowd of devotees at his shrine.

The incident of Hazrat Nafisa's (ra) death is also very faith-inspiring. She was reciting the Holy Quran in the month of Ramadan when suddenly she felt faint, and her pulse started sinking. Everyone insisted on breaking the fast, but she said! For thirty years, I desired to meet my creator while fasting. This wish will be fulfilled, so why should I break the fast? After saying this, she surrendered her life to Afreen while reciting the Qur'an. She dug her own grave in her house with her own hands. She descends in it daily and recites the Qur'an. In this grave, she recited one hundred and ninety Holy Quran.

(Mashahir Niswan)

Bibi Hakima (ra)

Bibi Hakima (ra) was an extraordinarily pious and Allah-fearing woman. She used to explain the interpretation of the Holy Quran so that the greatness of Allah was imprinted on the hearts of the listeners.

Once, she said to one of her students! I heard that your husband is remarrying.

The student said! Yes.

She spoke! I am surprised that, being such a scholar and sage, he keeps the love of women in his heart, and his heart is empty of the love of Allah.

The student said!

إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ

Bibi Hakima said! Do you know its meaning?

The student said! No.

She spoke! It means that the one present faces his Allah and does not think of anyone but Him in his heart.

Bibi Hakima (ra) gave this woman a Wazifa to read after Isha's prayer and advised her to eat with her husband. Be specific about the things he likes. After two weeks, that woman came to Bibi Hakima (ra). Her face was open like a rose, and she said that my house was saved from destruction.

Bibi Hakima (ra) also used to ask women about their domestic problems and also tell them their solutions. At night, her room was illuminated with milky light.

Sometimes, it seemed that she was teaching someone something. On being asked by a close student, she said that the daughters of the jinn come to read the Qur'an.

Her words:

1. Arif's heart is filled with the love of Allah.
2. Guided people would be protected from evil whispers by the grace of Allah.

Bibi Rabia Shamiya (ra)

Bibi Rabia Shamiya (ra) was the wife of Shaykh Ahmad bin Al-Hawari (ra) and was a student of Bibi Hakimah (ra). She was also considered among the noble women of her time.

One day, a plate of food was placed in front of her. She said to Khadima, "Take it away from me. It seems that the Caliph of the Muslims has passed away today." It was later found that Haroon Rasheed had died on the same day.

Bibi Rabia Shamiya (ra) used to see true dreams. She used to serve Allah's creation a lot.

Her words:

1. Love is reserved for Allah alone.
2. Repentance is the first goal of attaining the knowledge of Allah.
3. A lie buries the personality in darkness.
4. Backbiting licks off a person's good deeds like a termite.
5. Modesty is a woman's jewel.
6. It is essential for the wife to please her husband.

Hazrat Afira Al Abida (ra)

Hazrat Afira Al Abida (ra) was a kind-hearted and generous woman. She had lost her eyesight from crying so much. Someone told her how bad luck it is to be blind. She spoke! To be deprived of the vision of Allah is a greater misfortune.

One day, some women came to her, including a Hindu crying woman. She called her close and inquired why she was crying. She said, crying! BB! I am a Hindu by religion and have heard a lot of praise for you. My son has become blind. I have come to pray to you. She said that I am not a doctor or a physician. The woman said I had been treated a lot, but to no avail; now, I want you to pray for his healing. Hazrat Afira (ra) prayed for him. The woman took her child and left happily. Her child started walking with her when suddenly he tripped and fell and sustained a minor injury. After waking up, the baby met his eyes and shouted with joy! Mother! I see, I can see everything.

The mother happily reached Hazrat Afira (ra) and narrated the incident. Hazrat Afira (ra) said! Allah has given him the light; I have not done anything. His vision was lost after stumbling and came back after struggling.

Her words:

1. Those whose eyes are deprived of seeing Allah are the most excellent, lousy luck.

Great women in Islamic History - II

2. Remember Allah with love. Tenderness will increase in body and soul.
3. To start a work is the attribute of a human being. Its completion is the grace of Allah.
4. Don't disappoint anyone, stay hopeful.
5. Don't hurt anyone. Angels will pray for you.

Hazrat Abqarah Abida (ra)

Hazrat Abqarah Abida (ra) occupied a high position of knowledge and behavior. Once, some pious elders came to her and requested that she pray.

She answered! If there is no action, character, or sincerity in the prayer, the prayers do not go beyond the edges of the earth. According to Allah's Law, those prayers are accepted and are accompanied by continuous effort and sincerity. Prayer without action is a body without a soul. When the soul leaves the body, it becomes a dead body.

Then she said! I am so sinful that I feel myself naked. Shame can't face anyone with revelation, but it is Sunnah to pray, so I pray. She was often meditating. Unseen sciences were revealed to her.

Her words:

1. The sinner feels remorse and shame.
2. Duas, which are accompanied by action, are accepted.
3. It is Sunnah to pray. Allah is pleased by asking.

Allah Almighty said! Ask of me, and I will give.

Bibi Atifa (ra)

Bibi Atifa (ra) was the sister of Hazrat Dhul-Nun Misri (ra). She was a very pious, ascetic, and worshipful woman. Once, during the recitation of the Qur'an, she stopped and meditated on this verse!

“And We made the shadow of the cloud over you, and We sent down upon you Manna and Salwa, took off eat of the pure things which We have given you.”

She thought that if Allah Almighty sent Manna and Salwa upon the Children of Israel, how could the ummah of Prophet Muhammad ﷺ be deprived of this reward? Gradually, this thought became so intense that she decided she would not cook anymore. If manna and Salwa come down from the sky, I will eat it. When the hunger became severe, Allah Ta'ala sent down manna and Salwa, which she ate and fed to her neighbors. Then, one day, she suddenly left the house and walked towards the forest, after which nothing was found of her.

During this time, Hazrat Dhul-Nun Misri (ra) kept moving from place to place in the process of worship and austerity and spiritual education and training. After a long time, when he returned home, the neighbors inquired about Bibi Atifa's condition (ra). He said she was pleased; she had found the destination of faith.

Umm Al-Abrar (ra) (Sadiqah)

Umm Al-Abrar (ra) (Sadiqah) belonged to France. Her name was Flora. She belonged to the Christian religion. She decided to become a nun at a young age. When she asked for permission from the archbishop of the church, he refused and told her that he had converted to Islam four years ago. Flora revealed this secret to her father. The news spread like wildfire throughout the city. He was law-suited by the archbishop in open court and sentenced to death.

After this incident, Flora's heart was broken by everything. One day, the archbishop appeared in a dream and guided her. She obtained the archbishop's diary and quietly converted to Islam after reading it. Later, she learned Arabic from her Muslim employee. Once, her father saw her praying. He struck her so that she bled. Flora's brother and mother asked the reason for the beating. Flora told them about the truth of Islam in a perfect way. Hearing this, her mother and brother were also very impressed and became Muslims later. When the father came to know about this, he locked the three of them in a room and kept them hungry and thirsty.

One day, Hazrat Khizr (as) came to Flora in this prison and told her your name is Sadiqah. The Almighty has accepted your sincerity. Allah Ta'ala does not leave His faithful servants at the mercy of the oppressors. You will have all spiritual powers from today. Be steadfast in your obedience. By the mercy of Allah Ta'ala, your wish will be fulfilled.

After that, she used to eat and drink secretly in her prison. Once, her father gave them poisoned halwa to eat, saying that all three would die by eating it. She guessed it was poisoned. She gave to Allah that, O Bari Taala, O Lord of Power! Detoxify this halwa. My sister, brother, and mother ate halwa, and the poison did not affect them. Sadiqa said to her father! You call yourself a Christian. Were Hazrat Isa's (AS) teachings that those with ideological differences should be poisoned? You have become so passionate about a religion that is not even remotely related to you that you are ready to kill your children. I think you are deceiving yourself by calling yourself a faithful Christian.

Sadiqa's (ra) words deeply impacted her father's heart. He started crying out of regret and shame and, at the same time, became a Muslim. After that, Sadiqa (ra) left that city and moved to other cities. The priests incited the people against them that this was righteous witchcraft. Chief among them was a priest named Robert. Sadiqa (ra) once prayed for him, and his paralyzed hand was cured. Now, the same priest wanted to attack her house with a large crowd. Sadiqa (ra) addressed the priest and spoke!

Robert! What a commotion you have created. If you want your good, withdraw this angry mob and apply to the ecclesiastical court for an open trial against me and my companions.

A trial was held in open court, and Sadiqa (ra) and her accomplices were sentenced to death, arrested, and imprisoned. The Amir of Islam Lashkar saw her and her companions in a dream, and these people were calling for help from Allah. Amir Ibn Zabaan freed her

and her companions from prison and took them to Cordoba; from there, she reached Makkah for Hajj Bayt-Ullah. After performing Hajj, she appeared at the holy shrine of Rasulullah ﷺ and cried so much that she fainted. She said when she came to her senses! I wish I had never come to my senses.

After Hajj, she reaches Morocco via Baghdad. When they passed through Baghdad, during their stay there, through one of her employees, a young saint gave her a message of marriage. At that time, Sadiqa (ra) did not provide any clear answer. She continued to serve and preach in Morocco for seven years. She said to her employee one day! Baba! Go outside and greet a guest at the door. The servant went out and saw a handsome young man standing, whom he welcomed and brought inside. Sadiqa (ra) told the young man that the time for marriage had come. I will marry you four days later after Asr's prayer. A scholar got married on Friday, and after acceptance, she performed ablution and made the intention of Nafil prayer for gratitude in the joy of fulfilling the Sunnah of the Prophet (ﷺ). In the last Sajdah, her soul flew away.

Her shrine is located in an oasis in Morocco, where people call Sadiqah by the name of "Umm Al-Abrar" and engage in recitation of the Qur'an and Azkars.

Her words:

- Be steadfast in your obedience; may Allah have mercy on you and fulfill your every wish.
- Allah Ta'ala never leaves His sincere servants at the mercy of falsehood.

Bibi Saima (ra)

Bibi Saima (ra) was a wonderful lady living in Delhi (India). Hazrat Baba Farid Ganj Shukar (ra) said about her! Bibi Saima's (ra) worship and discipline are equal to ten perfect men. She is like Shahbaz and has courage like men.

Bibi Saima (ra) was a reliable and noble person, Hazrat Syed Muhammad Gesudraz (ra) said! People used to attend her assembly like they used to participate in the assembly of Hazrat Rabia Basri (ra). Hazrat Shah Jamali (ra) says scholars and dervishes fully believed in her guardianship. Hazrat Abdul Haq Muhaddith Dehlvi (ra) said that Bibi Saima (ra) was a reliable worshiper of her time. Hazrat Baba Farid Ganj Shukar's (ra) younger brother, Hazrat Najeeb-uddin Moutawakel (ra), used to attend her service to seek blessings. During the stay of Budaun, the conditions of Sheikh Najib-uddin Moutawakel (ra) became so bad that he became hungry. One day, he was praying in his room when there was a knock at the door. A person was standing outside with plenty of food and drink. This person said that all these grains and food items were sent by Bibi Saima (ra). And it has been said that the sister is not unaware of her brother's pain.

Bibi Saima (ra) is devoted to Hazrat Bakhtiar Kaki (ra). He spun yarn and made cloth with her own hands, sewed a cover for the shrine from the fabric, and presented it to the shrine of Hazrat Khwaja Bakhtiar Kaki (ra). This cloth remained at the Hazrat Khwaja Bakhtiar Kaki (ra) shrine for seven hundred years. All the sheets were stolen. When the thieves set fire to the sheets to extract silver, all the sheets were burnt, but

the fire did not touch Bibi Saima's (ra) sheet. The thief got scared and put the cloak back in the dargah. It is a strange secret that despite the passage of seven hundred years, that cloth is in perfect condition, and there is a burnt mark on this cloth equal to one rupee.

An unseen voice came when Bibi Saima (ra) wanted to eat the bread and water the maidservants had kept after the Maghrib prayer. O Saima! If you die tonight, how sad that your stomach is full of material food when you leave this world. Hearing this sound, she sent that bread to the neighborhood. Then she didn't talk to anyone for a while. One day, she saw a formidable person standing in the house's courtyard; she asked! Who are you? The man replied, I am Izrael. Bibi Saima (ra) said! Give me so much time that I perform ablution and pray two rakats. The angel stood still. When she prostrated, her soul was freed from her body.

Her words:

1. Doing everything in the right way is sincerity.
2. The closeness of Allah washes away sins.
3. Disobedience in nature while obeying is a sign of good fortune.
4. Respect and sense strengthen friendship.
5. Peace is hidden in the fulfillment of divine commandments.
6. Respect is the clothing of people with low incomes.
7. Man is clay, and the soul is his life.
8. kind-heartedness is not to show favor to anyone.
9. There is no access to Allah unless a person breaks the idol of his self.

Bibi Shawana (ra)

Bibi Shawana (ra) was a resident of Iran. She was staying in the city of Uvula. She was a very pious and devout woman. She used to recite the Holy Qur'an so beautifully that the listeners were moved with tenderness. Her sermons and speeches were very influential. There were a lot of people at the time of her sermon. She cried a lot while praying. People told her that calling so much can hurt your eyes, so she said! Better a poor horse than no horse at all. Then she said! An eye that is deprived of the sight of its beloved and then longs to see it does not look good without weeping and wailing.

In another narration, she said! I wish the fear of Allah blinded me; I cried so much that my tears dried up, and then I called until there was not a drop of blood left in my body.

Once, Hazrat Fazail bin Ayyaz (ra) came to her service and asked for prayers. At that time, Hazrat Shawana (ra) was ancient. She said to Hazrat Fazail (ra)! Why, brother, is there such a relationship between you and Allah that it will be accepted if I pray for it? If there is anything that can be taken. Hearing this, Hazrat Fazail (ra) started trembling with fear of Allah.

Hazrat Shawana's (ra) three sayings became very famous:

- The thirst for Allah's love is never quenched.
- The eye deprived of the sight of its beloved wanted will weep, and it is better to stay.
- He who cannot weep himself should have mercy on those who weep over misfortune and sins.

Princess Abbasia

Sister of Caliph Harun Rashid

Princess Abbasia was Caliph Al-Mahdi's daughter and Caliph Harun Rashid's sister. She was born in Kufa in 154AH. She was educated to a very high standard and had access to various sciences. She used to narrate the commentary of the Holy Qur'an excellently. She used to recite the Holy Quran with great enthusiasm. Princess Abbasia had good looks, intelligence, manners, and understanding skills. She also had a taste for poetry.

She married Muhammad bin Sulaiman bin Ali Abbasi during the reign of Caliph Harun Rashid. She had no children. Caliph Harun Rashid made her husband Muhammad bin Sulaiman the governor of Basra, Bahrain, Persia, Ahwaz, Oman, and Yamama. Muhammad ibn Sulaiman died in Basra in 172AH.

After the death of Muhammad ibn Sulaiman, Princess Abbasia was married for the second time to Ibrahim ibn Saleh ibn Ali. Ibrahim also died sometime later.

Caliph Al-Hadi wanted to make his son Jaffar the Crown Prince instead of Haroon Rashid. He had also announced this, which caused tension to arise between Khalifa Hadi and Haroon Rashid. But Princess Abbasi explained to her brother Khalifa al-Hadi in a sage and efficient way. He was prevented from abusing Caliph Haroon Rashid. He gave up his intention, and after the death of Caliph Al-Hadi in 170AH, Haroon Rashid took the seat of Khilafah without any dispute. Haroon Rasheed valued and respected his sister for her efforts and took good care of her.

Umme Jafar Ataba

Wife of Yahya Barmaki

Her name was Fatima, but she became known as Ataba, and her surname was Umme Jafar. Her father's name was Muhammad bin Hussain bin Qahtaba. She was the wife of Yahya Barmaki and the mother of Jafar Barmaki.

Abu al-Fadl Yahya ibn Khalid ibn Ja'far ibn Jamasib Barmaki was the prime minister of Caliph Harun Rashid Abbasi. He had reached such a level of honor and dignity that hardly any other minister except Nizam-ul-Mulk Tusi, the extraordinary minister of Malik Shah Seljuq, had attained this position.

Umme Jafar Ataba was a very active and generous woman. She was an expert in theology and a great writer. Caliph Haroon Rashid drank Umme Jaffar's milk as a child and greatly respected his foster mother. At a time when the Barmaki family was the target of the wrath of Caliph Harun al-Rashid for his abuse of power and his excesses, he arrested and imprisoned Yahya Barmaki and his sons, Jafar and Fazl. But the caliph had allowed Umme Ja'far Ataba to meet them in prison at any time without interruption.

Caliph Haroon Rashid was so angry with the Barmaki family's conspiracies that he did not pardon Yahya Barmaki and his son Jafar Barmaki despite the pleas of his adopted mother, Umme Jaffar Ataba. A few days later, Jafar Barmaki was killed in prison, and Yahya Barmaki and his other son, Fazal Barmaki, died in prison.

The last period of Ataba's life was very tragic. Muhammad ibn Ghassan (the governor of Kufa) said that he went to see his mother one day. When I greeted her, I saw an older woman in an old chador talking to her very eloquently.

My mother said! Son, greet your aunt. I asked! Who is she? The mother said! Ataba is, Umme Jafar Barmaki. Hearing this, I came to my senses. There was a time when there was no place for her glory, and what is her condition today? I greeted her with respect and asked about her condition.

She spoke! Son! The world is a thing to come and go. Just yesterday, on the day of Eid, four hundred maids stood beside me, yet I would say that Jafar does not care about me. And today, I have only two blankets, one to cover and one to spread down. (البوامكه)

Hazrat Amna Ramliyah (ra)

Hazrat Amna Ramliyah (ra) is one of the great scholars of the second/third century. She was born in 163AH in Ramallah, a suburb near Baghdad. She has been brilliant since childhood. Her parents were impoverished, so no one could afford her education, just the primary education that could be given at home.

When she was a little older, she went on Hajj with her mother. At that time, an elder used to teach in the Kaaba. She started participating in his teaching circle and learned the Qur'an and Hadith from him. Sometime later, when he passed away, she visited Madinah. Hazrat Imam Malik (ra) used to teach in Masjid Nabavi. Hazrat Amina (ra) started participating in his teachings regularly. She learned more from him about the Qur'an and the Hadith of the Prophet (ﷺ). Hafiz Ibn Al-Barr (ra) says that the number of hadiths narrated from Hazrat Amina Ramliyah (ra) is more than one hundred (100).

After gaining knowledge from Imam Malik (ra), she returned to Makkah. At that time, Imam Shafi'i (ra) used to teach jurisprudence in Makkah. Sometime later, Imam Shafi'i (ra) visited Egypt, and she came to Kufa, which was the center of knowledge and skills at that time. The fame and expertise of Hazrat Amina (ra) spread in Kufa. She was 36 years old at that time. She set up a teaching circle in which many men and women participated. As her fame grew, so did the great scholars. She had to go to Baghdad in 209AH. There, she met a perfect dervish whose attention caused a revolution in her life. She began to engage

in divine worship and weeping all the time. She reached the point of asceticism, worship, and piety that elders like Hazrat Bashir Hafi (ra) and Hazrat Imam Ahmad bin Hanbal (ra) used to come to her service.

Once, Hazrat Bashir Hafi (ra) fell ill, and Hazrat Amna (ra) visited him. Coincidentally, Imam Ahmad bin Hanbal (ra) was also present there. He asked Hazrat Bashir Hafi (ra)! Who is this woman? He replied! This Amna Ramliyah (ra) has come to visit me.

Imam Sahib (ra) had heard of her fame. Finding her close, he told Hazrat Bashir Hafi (ra): Tell her to pray for me. Hazrat Bashir Hafi (ra) asked Hazrat Amina (ra) to pray: This is Ahmad bin Hanbal (ra). Hazrat Amina (ra) raised her hand and prayed humbly.

O, Allah! Ahmad bin Hanbal (ra) and Bashir (ra) seek refuge from the fire of Hell.

Hazrat Bashir Hafi (ra) says: It was routine of Amina (ra) to wake up in the middle of the night and worship Allah with great humility till morning. Once, I heard her praying this prayer!

O Creator of the heavens and the earth! Your blessings are innumerable, but how cruel are those who do not appreciate them? You are the Most Merciful, but the world has forgotten you.

O, my dear master! My honor is in your hands. Do not disgrace me on Doomsday in front of everyone. If You did so, people would say that Allah humiliated his servant who loved him.

O, my dear master! You certainly won't like it. If you like it, I will never like it if people blame you.

Hazrat Amina (ra) performed seven Hajj on foot. Due to her asceticism, piety, worship, and austerity, people considered her as one of the Saints of Allah and respected her greatly.

Once, a nobleman wanted to offer her ten thousand Ashrafis. She refused to take it. When he insisted, he kept it but did not touch it. She preached in the city that anyone who needed money should come and take it from me. So, people in need came and took the money according to their needs. In the evening, she distributed all the Ashrafis even though there was nothing to eat in her house that day.

It was her habit not to eat at anyone's house so that it would not contain any part of haram wealth or any suspicious thing. However, if someone were sure she was pious, she would eat at her house.

Once, she said to Hazrat Bashir Hafi (ra)! O Bashir! I am asleep, but my heart stays awake.
(Perfect Muslim Women)

Umme Abbas

Wife of Abbasi Caliph Mamun Rashid

Umme Abbas Abbasi was the wife of Caliph Mamun Rashid. She was a brilliant and learned woman. She was an expert in genealogy and also had a taste for poetry. She belonged to the Arabian Peninsula, so she had a Bedouin complexion. Her family was religious.

Her story of marriage to Mamun Rashid is fascinating.

One day, Caliph Mamun Rashid (198-218AH) went hunting with some of his bodyguards and went for a walk. During walking, he reached a desert far from the city. The bodyguards did not get him, but when he saw a spring there, he approached it and saw a girl. She looked like a good girl with a beautiful young face. She was carrying a (Mashak) leather bag of water on her shoulder and crushed under its weight. As she walked up and down the aisle, it became difficult for her to handle the Mushkiza (leather bag of water) going out. So, she called her father for help, "Daddy, come running and take care of the bag. I am not pushing on its mouth; it is getting out of my control."

Her father was far away. He did not hear the voice, but Mamun Rashid did. Mamun Rashid was astonished to listen to her eloquent sentence and went to the help young lady and addressed her.

O girl! You speak Arabic very well.

The girl put her bag on the ground and spoke.

Am I not an Arab?

Great women in Islamic History - II

Mamun: What tribe do you belong to?

Girl: From Banu Qada'ah

Mamun: From which branch of Banu Qada'ah?

Girl: From Banu Kalb.

Mamun: Why were you born in such a tribe?

Girl: Why, what happened to my tribe? It is the Most Honorable, the Most Infamous, no spots, Hospitality, sound of the sword.

But, Oh man! What tribe are you from?

Mamun: Do you know the genealogy?

Girl: Yes! Well acquainted

Mamun: I am from Banu Mazar.

Girl: But which one is Banu Mazar?

Mamun: Who is the most honorable and noble in terms of lineage?

Girl: I understand you are from Banu Kanana, but which branch of Kanana are you from?

Mamun: Whose children are the noblest and most tolerant?

Girl: (laughs) Well, you are from Quraysh, but which Quraysh family are you from?

Mamun: Whose mention is the highest and whose pride is unparalleled.

Girl: By Allah! You are from Bani Hashim. But from which family of Bani Hashim?

Mamun: Whose house is the highest, whose tribe is the noblest, from whom enemies are terrified?

The girl nodded and spoke! Assalam Alikum, Peace be upon you O Amir al-Mominin.

After that the girl recited a poem.

مأمون ذو المنن الشريفه
وصاحب المرتبه المنيفه
وقائد العساكر الكشيفه
هل لك في ارجوزة لطيفه
اظرف من فقه ابي حنيفه
لا - والذي انت له خليفه
ما ظلمت في حيننا ضعيفا
عاملتنا ببئون خفيفه
اللص والتاجر في قطيفه
والذئب والنعجة في سقيفه

Translation: O noble benefactor Mamun!

O noble and perfect rank and O leader of the great army! Listen to a pure poem that is more subtle than the jurisprudence of Abu Hanifah (ra).

I swear by the religion of which you are the caliph; there has never been tyrannizing a weak person in our tribe.

There was no oppression in your peaceful era. Khilafah, thieves, and merchants lived under one chadar, and wolves and goats lived under one roof.

Caliph Mamun Rashid was astonished to hear the girl's extensive knowledge, present answer, intelligence, and poetry and decided to make her his queen. When he returned, he sent a marriage message to the girl's parents, who immediately accepted. Thus, she became the wife of the beautiful and intelligent young Caliph Mamun Rashid. Mamun Rashid's son Abbas was born from her womb. For this reason, she adopted the nickname, Umme Abbas. Mamun Rashid had a scholarly and literary taste, so he valued Umme Abbas very much, and often, there were academic and literary conversations between the two.

(Aqd al-Fred)

Hazrat Jumana bint Muhajir (ra)

The circumstances of Hazrat Jumana bint Muhajir bin Khalid bin Waleed (ra) are recorded in Tafur's "**Baleghah al-Nisa** ". She was the granddaughter of the famous Sahabi, warrior, and brave general of the Islamic era, Hazrat Khalid bin Waleed (RA). She was born in Medina during the lifetime of her grandfather.

Hazrat Jumana (ra) inherited the qualities of bravery and courage. Apart from this, she had a prominent position in eloquence and literature. She never hesitated to speak the truth. She was perfect in her answer and understanding.

After Hazrat Ameer Muawiyah's (RA) death, Hazrat Abdullah Bin Zubair (RA) declared his caliphate in Hijaz, and she used to support him. She asked him to be careful about Muslims and show strictness with opponents. People's taunts and insults can neither lower your honor nor hinder your path. The people of Quraish know well that you are the most pious, bravest, understanding, and pious. They should come to your support. Contributing to the cause you entered the field with would be best.

Hazrat Johar Barathiya (ra)

Wife of Sheikh Hazrat Abu Abdullah Barani (ra)

Hazrat Johar Barathiya (ra) was a very chosen and devout woman of the third century. She was born in Baghdad in 237AH. She was a slave girl of the Abbasi Caliph. Once, she passed by a school where an elder taught Hadith to the students with great dignity and influence. The footsteps of Johar Barathiya (ra) stopped there. She keeps listening to the hadiths for a long time. Then she strolled inside the masjid. There, she saw a luminous scholar teaching hadith to the students, and many students were also writing hadith. This belief scene profoundly affected Johar's heart, and her world changed. When she returned to the palace, she was silent most of the time and did not talk to anyone unnecessarily. She began to spend most of her time in the worship of Allah.

Other maids would tease her about this change and ask her the reason for this silence. One day, when the slave girls insisted on asking her the reason, she said:

I am a slave of Allah, and I must obey His commands.

The maids said! What will you answer the caliph?

She spoke! That is what I have given to you.

Gradually, the news of her worship and silence reached the caliph. He released her immediately.

She began to study the hadiths Mubarak regularly. Most of her time was spent worshiping Allah and

acquiring religious knowledge. She was married to the famous Muhaddith, jurist and pious Hazrat Abu Abdullah Barani (ra) of that time. She did not need worldly wealth. Hazrat Abu Abdullah Barathi (ra) was the teacher of the famous Muhaddith and jurist Abu Jafar Karina (ra), who was a contemporary of Hazrat Junaid Baghdadi (ra).

The circumstances of Hazrat Johar Barathiya (ra) have been written by Allama Ibn Jozi (ra) in "Safwat al-Safwa" and by Khatib Baghdadi in "Tarikh Baghdad".

Once, the caliph of the time sent her ten thousand dinars, but she refused to take it and spoke! The wealth of the world creates pride in nature. I do not need it.

The caliph again sent 20,000 dinars so that if you did not need it, you could distribute it among the poor. Hazrat Johar (ra) said, "I am a recluse. I do not know who is entitled to these dinars and who is not." If I give it to the undeserving, I must answer hereafter.

Once, the caliph sent her a message to visit the palace so that we, too, may be blessed. She replied that there was a big difference between the palace and my hut. It will disturb your comfort in my coming.

Once, the governor's wife of Baghdad came to her and wanted to take her home. But she kindly forbade her. (Tazkirah-e-Arafat)

Hazrat Johar Barathiya (ra) died in 297AH at the age of sixty years.

(Tazkar Arifat)

Her words:

1. Just as the nobleman finds rest in the palace and remains restless in the hut. Yes, in the same way, a fakir finds peace in a hut and feels desolation in a palace.
2. A friend of Allah has nothing to do with glory and wealth.
3. When one becomes Allah's, the world becomes his subjugation.

BB At'hara (ra) {Queen of Andalusia} Wife of Caliph Muhammad bin Abdul Rahman Al Dakhil

Bibi At'hara (ra) was the queen of Andalusia. Her husband's name was Caliph Muhammad bin Abdul Rahman Al Dakhil. She was a learned and virtuous woman. People said that she was as good as her name.

In 230AH, her son Abdullah bin Muhammad was born. She made special arrangements for his son's education and training. The son was also brilliant and obedient to his mother. Abdullah ibn Muhammad ascended the throne in 275AH. He was very respectful of his mother; he did everything with his mother's advice.

Bibi At'hara passed away at Safar, 299AH. The caliph built for her a magnificent mausoleum called Al-Qasr at Resafa and bequeathed that when I died, I should be buried next to my mother. After the death of his mother, Abdullah bin Muhammad became very sad. He also died thirteen months later in the same grief.

(نفع الطيب)

Mother of Imam Bukhari (ra)

Imam Bukhari's (ra) mother was very pious and devoted. She used to recite the Holy Quran very cheerfully. She used to send greetings and salutations to the Holy Prophet (ﷺ). Imam Bukhari (ra) received his early education from his mother. Imam Bukhari's (ra) father died in his childhood. Once she advised his son! Son! Make friends with people worthy of friendship from the point of view of humanity. The right of friendship is that the heart is not disgusted with a friend and is a source of satisfaction.

Imam Bukhari (ra) was blind in his childhood. Renowned doctors and physicians treated him, but his sight did not return. His mother started praying for him. One night after the Tahajjud prayer, she humbly prayed that she would become drowsy. She saw in a dream that Hazrat Ibrahim (AS) had come and said that Allah had restored your son's sight due to your wailing and supplications.

His eyes were bright when Imam Bukhari (ra) woke up in the morning. Both mother and son prostrated before Allah and thanked Allah. She spoke! If you pray to Allah with certainty, it will be accepted.

BB Umme Ehsan (ra)

BB Umme Ehsan (ra) was a resident of Kufa, belonged to a prosperous family, and lived a straightforward life.

Imam Sufyan Thauri (ra) says her son was very comfortable, but she never asked anyone for anything. She spent her whole life in a room.

She used to say that the person who, despite his vastness and power, adopted simplicity in his clothes just for humility and modesty, then Allah will adorn him with the clothes of nobility and greatness. There are many servants of Allah whose external condition is very modest and financially distressed, and their clothes are fair and straightforward. Still, their status in the sight of Allah is so high that if they swear on something. So, Allah fulfills their oath.

Whoever clothes a Muslim and covers him, Allah will dress him in Paradise on the Day of Resurrection. Employees and servants are your brothers. It would be best if you fed them what you eat yourself. Dress them in the same clothes that you wear yourself. Do not overload them with work that is beyond their capacity. Those who have even an iota of pride in their hearts will not go to heaven. Pride is when a person ignores the truth and considers people inferior and despised.

Once, Hazrat Sufyan Thauri (ra) told her that if she mentioned her situation to her relatives, they would provide comfort.

On this, Umme Ehsan (ra) said! Allah is the creator and owner of everything. Why should I question those who themselves are in need? By Allah! Allah, the Lord of the

worlds, will collect heaps of gold for me on my one wish.

She was going through the goal of self-realization towards divine knowledge. She said in her spiritual state! Paradise is enclosed in the cover of the light; there are mountains, fountains, and earth, and every object is so attractive that as soon as you see it, you automatically draw closer. Just like looking through a telescope, something appears right before the eyes.

Her words:

1. Simplicity is part of faith; modesty is a blessing.
2. Allah can fulfill one lakh daily wishes of a servant.
3. Istighna (contentment) is the glory of poverty.

Queen Buran bint Hasan

Wife of Abbasi Caliph Mamun Rashid

Queen Buran was the daughter of Hassan bin Sahl Sarkhsi, the minister of Caliph Mamun Rashid, and the wife of Mamun Rashid. She was born in Safar 192AH. Her real name was Khadijah, and Boran was her nickname. Her title became more popular. Her father managed her education well. She was adorned with the jewel of higher education, along with beauty. Allah Ta'ala also blessed her with wisdom and intelligence. She was the tallest woman in terms of honor and morals. Mamun Rasheed used to consult her in matters of state, and this lady used to solve many complex problems quickly.

The family in which she was born was famous not only in Arabia but also in the world regarding governance, tact, politics, and bravery. Her father, Hassan bin Sahl, and Fazl bin Sahl were two brothers. Fazl bin Sahl was the minister of the Abbasid Caliph Mamun Rashid and was seen with great dignity. Impressed by his intelligence and bravery, Mamun Rasheed gave him the title of "Zul-Riyasteen". His brother Hasan bin Sahl (Queen Boran's father) was also a brilliant political expert. Initially, Ma'mun Rasheed appointed him supervisor and chief administrator of Diwan al-Kheraj. Later, on the recommendation of Fazl bin Sahl, he was appointed ruler of Jabal, Fars, Ahvaz, Basra, Kufa, Hijaz, Yemen, and some newly conquered territories. Its capital was Baghdad. Where he had built his vast office and managed all the areas from there. During the disagreements and fights between Mamun Rashid and Amin Rashid, he fully supported him until Amin al-

Rashid was killed. Mamun Rashid became the sole ruler of the entire empire.

Buran, the daughter of Hassan bin Sahl Sarkhsi, used to visit the royal palaces from her childhood, so she knew the rules and etiquette well. By living in the company of Queen Zubeida, she became a model of civility and decency. When Mamun Rashid found out about her virtues, he sent a message to her father, Hassan bin Sahl, for a relationship, which he immediately accepted. Queen Boran was married in 202AH in Merv. Queen Boran was ten years old at the time. Queen Buran was twenty-two years younger than Caliph Mamun Rashid. The relationship was done, but they did not leave. Her leave is due. Her leaving for her husband beautifully was in 210AH.

Her father, Hassan bin Sahl, had arranged the marriage at the place of Fam Al-Salah. Fam Al-Salah was an airy place near Wasit on the banks of the Tigris River. There were many magnificent palaces of Wazir Hassan bin Sahl.

Caliph Mamun Rashid arrived with his friends, members of the empire, royal family members, army officers, and other guests. The city was decorated like a bride. Hassan and his family had a great time welcoming the marriage procession. For 19 days, all the guests were treated with incredible generosity—even the poorest person there could live a luxurious life for a few days.

Hassan offered musk and amber tablets to all the guests of Banu Hashim, army officers, and all government officials. Each pill contained a pamphlet that listed the land, khalat, property, enslaved people, precious horses, and cash prizes. It also instructed them

to immediately hand the leaflet to the caretaker treasury and receive their gift. It was for properties and cash dinars and dirhams were distributed among the people. During this time, they were treated to many Arabic and non-Arabic foods. In all these nineteen days, not a single person in the city had to buy anything for his needs from the bazaar. The host provided anyone who needed anything.

When the bridegroom (Mamun Rashid) was called to the women's resident area, he was seated on a precious floor made of gold wire adorned with gems and rubies. Precious pearls were sprinkled on Mamun Rashid at that time. The pearls scattered on the floor were creating a wonderful spring.

On the third day, when Mamun Rashid went to the palace's gymnasium, the bride's grandmother sprinkled a thousand precious pearls on the bride and groom on a gold platter. 1600 Kgs amber candles were burned in this one night for fragrance.

Historians write that Hassan bin Sahl spent 500 million dirhams on the occasion. Mamun Rashid gave his father-in-law two and a half crore dirhams, and the whole city of Fam-ul-Saleh was turned into a gift of beauty. Nineteen days later, on the 7th, Shawwal 210AH, Mamun Rashid returned to Baghdad with his bride. He also distributed valuable gifts among his empire members and the court's people.

Most historians, including Ibn Khaldun, Ibn Athir, Abu al-Fida, and Ibn Khalqan, have mentioned this marriage in their books.

Great women in Islamic History - II

Caliph Mamun Rashid valued Queen Boran's intelligence and ability. He was often consulted in matters of the Khilafah.

Queen Boran was very interested in public service. She built hospitals and madrassas in different cities. She made a special Darul Uloom for women. She dedicates her estate to these institutions to meet their expenses.

Eight years after the marriage of Queen Boran, Caliph Mamun Rashid died in 18th Rajab 218AH. The queen was shocked. She became a recluse after the death of her husband. Queen Boran lived long after the death of Mamun Rashid. She died in Baghdad at the age of eighty, in 271AH. She was buried in front of the dome of Jamia Sultan.

(Al-Mamoon – Mashahir Niswan)

Queen Sabiha

Queen Sabiha was the wife of Hukam Sani bin Abdul Rahman III, the Umayyad Caliph of Andalusia. She was a sage, generous, and talented woman. The Hukam Sani caliph valued her very much. He used to consult her in every major and minor kingdom matter. Queen Sabiha was very good at anthropology. She had Muhammad ibn Abdullah, who was well-acquainted in knowledge, wisdom, strategy, and politics, as her secretary.

Queen Sabiha was very interested in charity work, helping people in need with incredible generosity.

The Hukam Sani caliph died in 266AH. After that, his son Hisham II became the caliph. He maintained his mother's honor and consulted his mother in the kingdom's affairs.

On the advice of Queen Sabiha, he dug a grand canal in Cordoba, which was completed in 367AH. In 371AH, Queen Sabiha built a magnificent masjid in Cordoba.

Queen Sabiha died during the reign of her son in 394AH.

(History of Spain)

Syeda Fatima Umme Al-Khair (ra) **Mother of Hazrat Sheikh Abdul Qadir Jilani ra**

Her name was Syeda Fatima (ra), and her title was Umme Al-Khair (ra). She was a very pious, devout, and abstemious woman. Her husband, Syed Abu Saleh Jangi-dost (ra), was a righteous elder. The story of her marriage is very believable.

It is said that Syed Abu Saleh (ra) was very devout in his youth. Once, he was engaged in his abstinence and mujahida by a river. He had not eaten for three days; He was becoming frail. Suddenly, he saw an apple flowing in the river. Saying Bismillah, he picked it up from the river and ate it. After eating the apple, he realized I didn't know who owned the apple. I ate an apple without the permission of its owner. It was a betrayal of trust. As soon as he realized this, he got up and started walking along the river bank in search of the owner of the apple.

After walking a long distance, he saw a vast garden by the river. An apple tree was right on the bank of the river, from which apples were falling into the river. Hazrat Abu Saleh (ra) found out the owner of this garden and that it belonged to Syed Abdullah Somai (ra), a chief of Jilan city. He immediately came to his service. He told the whole story, apologized to him for eating apples without his permission, and asked his permission.

Syed Abdullah Somai (ra) was a Wali Allah and an excellent elder. He understood that this young man was a special servant of Allah Almighty. He longed to have a son (i.e., son-in-law). "You have to pay a fine for

eating apples from my garden without permission," he said. Hazrat Abu Saleh (ra) said, "I am ready to pay the fine." The garden owner said that you must take care of this garden for ten years and fight for your soul, and then I think you will be forgiven.

Hazrat Abu Saleh (RA), imagining the punishment on the Day of Judgment, said, "I accept this condition." He started guarding the garden and, at the same time, set the level of Suluk from Syed Abdullah Somai (ra). Ten years later, Syed Abu Saleh (ra) said, "Ten years have passed. What is the ruling for me now?" Syed Abdullah Somai (ra) said, "Serve this garden for two more years." When twelve years had passed, Syed Abdullah Somai (ra) called Syed Abu Saleh (ra) and said: O son! You have passed the test, but there is only one service left, and that is that I have a girl who is lame in her feet, deprived of her hands, deaf in her ears, and blind in her eyes. If you accept her in your marriage, I will forgive you. Abu Saleh (ra) was astonished at this condition but agreed to get it out of fear of Allah. Syed Abdullah (ra) married his daughter to Abu Saleh (ra). His wife was Syeda Fatima (ra). After the marriage, when Abu Saleh (ra) saw Fatima (ra), he was amazed that all her limbs were intact and she was a wonderful woman. A whisper arose in his heart that maybe it was another girl. He immediately came out of the room, went to the service of Syed Abdullah (ra), and narrated the incident.

He spoke! This is the girl who is my daughter and is now your wife. The attributes I described to you mean that she has never stepped out of the house, so she is lame;

she has never done anything against the law, so she has lost her hands. She has never heard anything against the truth, so she is deaf and has never seen a non-mahram, so she is blind.

Now, Abu Saleh (ra) understood everything. He developed immense love and respect for his wife. Thus began the marital journey of these pious personalities. He settled in Jilan. On the other hand, the womb of Hazrat Fatima (RA), a famous personality of the Islamic world, was born in 470AH and became known in the Islamic world as Syedna Sheikh Abdul Qadir Jilani (ra).

Hazrat Sheikh Abdul Qadir Jilani (ra) had lost the shadow of his father in his childhood. His mother raised him with great courage and enthusiasm. She was very concerned about his son's education and training from an early age. It was the mother's training that made him an ideal young man. Sheikh Abdul Qadir Jilani (ra) received his early education in a local school. At eighteen, he decided to go to Baghdad with his mother's permission to pursue further education. With tears in her eyes, she decided to separate her beloved son for education. She knew that acquiring knowledge was a sacred duty. The mother prayed to her son that Allah would bring you to the perfection of wisdom. The mother said, "You may not see me alive again, but my prayers will always be with you."

Mother said again! In the inheritance of your late father, has kept eighty dinars with me. Of these, take forty dinars for you, and I will hold forty dinars for your brother. Hazrat Fatima (ra) put those dinars in her pocket under her armpit. When Hazrat Fatima (ra)

started to bid farewell to her son Abdul Qadir (ra), he once again admonished him and said:

"My dear son! Listen to my last advice! Never forget that it is always to tell the truth, and no matter what happens, do not go astray in the face of lies."

The happy son promised and pleaded!

"O Mother!" I promise sincerely I will always follow your advice."

The mother hugged her son intensely and said with a cold sigh! Go, I have entrusted you to Allah. He is your Protector.

Sheikh Abdul Qadir (ra) left his mother and went with a caravan to Baghdad. In those days, traveling alone on long desert routes was impossible. People traveled in caravans and managed to protect themselves as much as possible, but bandits were still dangerous. When the caravan of Hazrat Sheikh Abdul Qadir Jilani (ra) reached the deserted mountainous area of Tartan beyond Hamdan, a group of sixty dacoits attacked the caravan and looted all the property of the caravan. Sheikh Abdul Qadir (ra) was also standing to one side when a dacoit asked him!

O boy! You have something. So, he said without fear, yes! I have dinars. Because the robbers had searched all the goods and seized all the valuables, he ignored Sheikh Abdul Qadir's (ra) words and went ahead. Then another robber passed by, his eyes fell on him, and he asked the same question. Hazrat Shaikh (ra) gave the same answer. The robber laughed and went ahead. When word reached Ahmad Badawi, the chief of the

bandits, he ordered that the boy be brought to me. He was caught and brought before the bandits' leader.

The chief of the robbers asked! O boy! Tell the truth about what you have. "I have forty dinars, and I have told this to two of your colleagues," he said. The robber chief ordered a search of his belongings. The robbers searched again but did not find the dinars. On this, the Sardar asked Hazrat Sheikh Abdul Qadir Jilani (ra) to tell me where the dinars were.

He said: They are sewn next to my woolen jacket. When the coat was seen inside, he had forty dinars in it. Sardar and his companions were amazed to see this scene.

Sardar said in a manner of uncertainty and surprise.

O boy! You know we are robbers, but still, you told us about these dinars while we failed to find them. What is the reason for this?

Hazrat Sheikh (ra) said! As I left the house, my mother advised me always to tell the truth. How can I forget my mother's advice because of these forty dinars?

Hearing this, the leader of the robbers was moved with pity, and he cried.

" Ahh! O children! You took care of the promise you made to your mother. It is a shame that I have been breaking my covenant for so many years. O children! I repent from today."

The robbers returned all the looted property of the caravan and then lived a life of goodness and righteousness.

No authentic narration could be found about the death of Syeda Fatima (ra). It is believed that she died at some point during the education of Hazrat Sheikh Abdul Qadir Jilani (ra).

(Tazkirah Syedna Ghaus Azam (ra))

Her words:

1. The Messenger of Allah ﷺ said that every Muslim man and woman should learn knowledge. It is obligatory.

It is the honor of man that he learns knowledge, like animals' virtue is not bound.

2. It takes a hundred lies to prove one lie, but a lie remains a lie.

3. The impression a mother makes on a child's mind is permanent for the rest of her life.

Bibi Khadija Jilani (ra)

Bibi Khadija Jilani (ra) was the paternal auntie of Hazrat Sheikh Abdul Qadir Jilani (ra). She was a very good and pious woman, a Mustijab-ud-Dawat Waliya, and her prayers removed difficulties.

Once it did not rain for a long time and famine devastated the people, repeated prayers were offered for rain, but the weather did not change. Finally, one day, many people came to the service of Bibi Khadijah (ra) and asked for dua. Bibi Khadija (ra) was sweeping the yard at that time. She saw the people's distress and humility and prayed to Allah!

Ya Allah! I have given the broom. Now you sprinkle it. After some time, clouds appeared in the sky, it became cloudy, there was lightning, and it started raining heavily.

Bibi Khadija (ra) used to speak very eloquently. The codes of knowledge and mysticism were described so that people became happy. Once, she was giving a speech when a drunken person came and started talking about destruction. He said, "Where is Allah?" If so, why is it not visible? People wanted to beat this person, but Bibi (ra) forbade it. She asked him why he was denying the power of Allah Ta'ala.

This person said! My father was a good-hearted person. He became seriously ill, and I prayed a lot, but he died. She spoke! A person who is born will surely die, and Allah has fixed the time of birth and death, and both are inseparable. After hearing this from Bibi

Khadija (ra), the curtains were removed from his eyes, and he asked for forgiveness from her.

Her words:

1. To know Allah, follow the ways that Allah has revealed. It is necessary.
2. "Wali" is called a friend of Allah, closeness to a friend only. It is done by love.
3. Allah creates every woman for sub-creation, and woman is her duty. Allah is fulfilling the love of Mother as His love.

Hazrat Ummat al-Wahed bint Hussain (ra)

Hazrat Ummat al-Wahed bint Hussain (ra) was a scholar and a virtuous woman who sat on the Musnad Iftah, and her fatwas were regarded with great esteem.

Her name was Ummat al-Wahed bint Hussain bin Ismail Mahmali. Khatib al-Baghdadi wrote in "Tarikh Baghdad", Ibn Jozi in "Safwat al-Safwa" and in al-Muntazim, Ibn al-Imad in "Shazrat al-Zahb", Imam Yafai in "Marat al-Jinan", Jamal al-Din Safavi in "Tabqat al-Shafiyyah", Ibn Tughri Bardi has described in "النجوم الزهر" and Zubaidi in "Taj al-Aroos".

She belonged to Shafi'i jurisprudence in terms of religion. She was a scholar and jurist. She was well-versed in Shafi'i jurisprudence. Great Shafi'i imams and scholars used to attend her service and discuss complex issues. Apart from Shafi'i jurisprudence, she also knew other jurisprudence. She was a broad-hearted woman. She used to go to the gatherings of scholars, and they also used to come to her meetings. In the discussion of men, she used the Islamic veil. She did not limit knowledge to a single jurisprudence and a single point of view. She said that the limits of expertise are vast. Even the most outstanding scholar cannot cover the vastness of knowledge, nor can he say that the truth is only in his theory. His mind was free from prejudice, and his heart was free from the turbidity of jurisprudence.

Apart from knowledge, the qualities of asceticism and piety had also reached the level of perfection. Pride of knowledge never arose in her. She said that knowledge teaches humility, not pride. She used to say that knowledge is the first step to holiness and austere ness. A person who is a scholar and jurist but is devoid of the wealth of asceticism and piety does not apply to him. Explaining the difference between the scholar and the ignorant, she said! The person who shows arrogance and pride because of knowledge considers him ignorant, and the one who behaves humbly and humbly considers him a scholar. Because ignorance teaches arrogance, and knowledge paves the way for disobedience. Hazrat Ummat al-Wahed (ra) was also a memorizer, reciter of the Qur'an, and vast knowledge. She was also skilled in the sciences of hadith, Fraez, calculations, syntax, and meanings. She had mastered Hadith and Rijal. She narrated hadiths from many Companions of Hadith, and then later, the famous Muhaddith described these. The hadiths narrated by her were considered worthy of Sanad, and her rank in Thaqaat was Muslim.

She could Musnad Iftah but was very cautious in the Fatwa series. Her fatwa was considered credible and worthy of action. She used to give fatwa in the presence of the famous jurist and mufatti Abu Ali bin Abu Hurairah (ra) because it increased the importance and authenticity of the fatwa.

Hazrat Ummat al-Wahed (ra) was bound by Qiyam al-Lail and Tahajjud. She was a leader in charity and Sadaqat; she participated in every good deed and

was a model of good manners and high character. She used to distribute whatever wealth and resources she got to the poor and needy. Seeing someone in pain made her anxious to help them. She blessed a large number of deserving people.

She acquired the knowledge of hadith and jurisprudence from the famous teachers of her time. Her father, Hussain bin Ismail Muhabli (ra), was included among them. Apart from them, Ismail bin Abbas, al-Fakhir bin Salama Hussi (ra), Abu al-Hasan Misri (ra), and Hamza Shafi'i (ra) are worth mentioning.

Hazrat Ummat al-Wahed (ra) died at the age of 90 in Ramadan 377AH.

Hazrat Khadija bint Muhammad Baghdadadi (ra)

Hazrat Khadijah bint Muhammad Baghdadadi (ra) was a preacher whose recitation of the Qur'an would fill the congregation with ecstasy.

Hazrat Khadija bint Muhammad Ali Shah Jahani (ra) was a resident of Baghdad. Khatib al-Baghdadi in his book "Tarikh-e-Baghdad," Allama Ibn Jozi in Al-Muntazim, Ibn Simeon in al-Waiz in Al-Ali, and Al-Sogdi in Al-Wafi Bil-Wafiyat, Ibn al-Imad in Shazrat al-Zahb, and Ibn Tafari in "Al-Najam al-Zahra" are described her circumstances.

She was born in Baghdad in 376AH. At that time, Caliph Taye-ullah was the ruler of Baghdad. Whose full name was Abu Bakr Abd al-Karim Taya-ullah bin Muti-ullah. Politically, it was a time of severe trials. The order and stability of the government of Baghdad had ended. The Turks dominated the caliphs, and non-Arab influences permeated the entire government. The enthusiasm for Islamic orders and their publication had cooled down. People were moving away from Islam mentally and practically. Individually, some people started a campaign to propagate religion and good deeds. These people were limited in number but very active in their cause. There were men and women among them. Women used to preach religion by going among women and men by going among men. These people were exemplary examples of sincerity and character. There was influence in their language, and these people were examples of Islam in practice.

Hazrat Khadija bint Muhammad (ra) was also included among these people.

Hazrat Khadija bint Muhammad (ra) was educated ideally. Her father, Muhammad bin Ali (ra), had specially arranged his education and her training. Abu al-Hussein bin Simeon al-Waiz (ra) was a famous scholar in Baghdad at the time. Muhammad bin Ali (ra) arranged to give his daughter an education from him. Khadija (ra) narrated the second part of her teacher's book, Amali, and wrote it with her hands. A group of scholars, jurists and preachers prepared copies of these Amali written by the hands of Hazrat Khadijah (ra).

The sermons and advices of Sheikh Abul Hussain bin Simeon al-Waiz (ra) are very famous. It is said that thousands of people used to attend his sermons. The congregation would be enthralled when he stood up for the sermon. People would sway when the sermon was recited, and when he addressed the people, he would say! If the word **يَا أَيُّهَا النَّاسُ** (O people) were taken out of the tongue, these words would have such an effect that tears would flow from people's eyes as soon as they heard them.

Hazrat Khadija bint Muhammad (ra) also used to give lessons regularly, and she had a wide circle of students, among whom the famous Muhaddith of that era, Abu Bakr (ra) and Badr Karkhi (ra), are particularly noteworthy. He also narrated the Amali of Shaykh Abul Hussain bin Simeon al-Waiz (ra) from her. Apart from him, among her students was Abu Ghalib Ahmad bin Hasan bin Al-Naba (ra), who narrated from her Amali Abi Al-Husain (ra).

Once, some women from the Khilafah family came to her and begged her to visit the palace, but she refused, saying! I am a modest woman and belong to a humble family. I am unfamiliar with the etiquettes that must be observed in royal palaces. I am also not familiar with the ways of addressing your people, so please forgive me. I apologize for going to the royal palace and meeting the royal ladies. But those women insisted you go to "Mahal Sara" and preach there. Finally, she accepted their words and prepared to go to the palace. When she reached the castle, all the ladies saw her and stood respectfully, bowing and greeting her. She sat there for a while and inquired about their well-being, and after that, she preached to them, some sentences of which are as follows:

O group of women! You belong to a high family and are associated with the royal family; I am a meek and poor woman; I have no match for you in the worldly sense, but I have a heartfelt desire and pray to Allah that just as you are in a high position in the material sense. In the same way, may your position be high in religious terms. Do not see that you are the possessor of worldly honor and glory and are a proud companion. The real thing to notice is your position in the sight of Allah and your position in goodness. If you are good and care for the deserving, pay the rights, fulfill the servants' rights, do not oppress anyone, distinguish between the permissible and the forbidden, and distinguish between the proper and the impermissible religious studies. If you publish and preach, you will be successful in this world and the hereafter. If Allah's will be deprived of these attributes, then you will be answered in Allah's court and

questioned about the blessings with which you have been blessed.

Sisters! I am your benefactor and sympathizer. A Muslim is benevolent and sympathetic to another Muslim and strives for their safety and well-being. I advise you to be submissive and obedient to Allah and His Messenger ﷺ, fear Allah and not bow down to anyone except Him (Allah), and not ask for your needs from anyone else. He is your Lord, He is the Sustainer, He is the Creator, and He is the Helper and Supporter of all. Please do not leave it and knock on someone else's door. This wealth and glory are temporary and perishable and will remain in the world. Only good deeds will go with you. If you desire the success of the Hereafter, run towards good deeds and fear Allah.

She said on another occasion! Those who are attached to this world and prefer this world to the Hereafter are failures and undesirables. O gatherers of the wealth of the world! Those who collect money by harassing people! Your every move is in the knowledge of Allah, and He is well aware of your nature. A world acquired through persecution is worse than the dead. Would you like to eat the dead? Of course not. If this is the case, why do you oppress someone, and why do you waste your hereafter for the sake of this world? Save yourself from falling into the pit of fire.

Hazrat Khadijah (ra) had a very high mind and high thought. She had nothing to do with worldly wealth; she was a dervish woman who always advised people.

She died on 13th Muharram 460AH at the age of 84.

Queen Turkan Khatoon (Wife of King Malik Shah Seljuq)

The Queen Turkan Khatoon was the daughter of Emad al-Dawlah Taffaj Khan Abu al-Muzaffar Ibrahim ibn Nasr al-Alek (known as Khan-e-Azam). He ruled the western part of the Transoxiana. She married Malik Muhammad Shah Seljuq in 456AH. At that time, his father, Sultan Alp Arslan, was King. He chose this relationship for his son. He wanted to improve his relations with the Transoxiana leaders.

Khan Azam had departed his daughter to Nishapur with great fanfare. When the bride entered the city, the whole town was beautifully decorated. A thousand Turkish slaves were walking with her sedan, each person having a rare gift in their hand. Musk, amber, and camphor tablets were being showered on the procession. Queen Turkana is one of the most famous women in history. Her glory, ability, and potential amazed the great emperors and ministers. Her husband, Sultan Muhammad Shah, also valued and consulted her in every kingdom.

In 474AH, the Abbasid Caliph Muqtada Ba-Amr-Allah sent a message to Sultan Malik Shah for his daughter. Hearing the caliph's message, the sultan said that only the princess's mother, Queen Turkan Khatoon, could reply to your request. The Sultan asked the Caliph's envoy, Amir Abu Nasr Muhammad ibn Jahir, to petition the Queen.

The next day, he met Queen Turkan and stated his case. The queen said that the king of Ghazni and many other transgender women were asking for a princess for their sons and were ready to pay four lakhs in cash. If the caliphs are willing to give such a dowry, I will prioritize him over others.

The Sultan's paternal auntie, Arsalan Khatun, became upset when she heard Queen Turkan Khatun's answer. She met Queen Turkan Khatun and told her that the caliph's relationship was a family affair. Others have the status of enslaved people and servants in comparison to him. Do not weigh it in the scales of the Mehar. After much debate, the Queen agreed to marry the princess to the caliph on these terms.

- The Mehar of fifty thousand dinars will be hastened (Muajjal).

- The caliph will have no wife or slave girl except my daughter.

The caliph's messenger was in favor of the caliph accepting these conditions. Then, Caliph Muqtada got married on these conditions. The princess was left for her husband five years later in 480AH. Her farewells are lovely. Here are some of the ones I found to be interesting:

The dowry was loaded on one hundred and thirty camels and seventy-four mules. On the backs of the camels was a Roman cloth made of gold and silver wires. The camels were loaded with gold and silver, and the mules were loaded with valuables. In addition, six mules carried boxes full of precious diamonds and

jewels. In front of the luggage was a detachment of thirty-three expensive horses with beloved sails, which were unique in manufacturing and cost. Behind the procession was the bride's ride. The rides of Queen Turkan and other dignitaries followed this. After them were the palanquins of three hundred maids. Then, countless eunuchs could not be counted. Everywhere this caravan passed, people were showered with dinars.

The caravan was supervised by Khawaja Nizam-ul-Mulk Tusi and Amir Saad Al-Dawla Goharain. When the procession reached Baghdad, the whole city was ablaze. All roads were illuminated. The caliph's minister, Abu Shuja, and the emperor stood at the reception with three hundred torchbearers. Abu Shuja came to the service of Queen Turkan Khatun and delivered Amir al-Momineen's message.

The procession marched towards the Caliph's palace with hundreds of candles and torches. In the Qasr Khilafah, the Queen was received by the ladies of the royal family and government members. All the female guests were unloaded from their palanquins, and the bride was seated on the bench in the wedding hall.

The next day, Caliph Muqtada Ba-Amr-Allah presented precious robes to the Turkan woman and all the women who came with her. At the same time, Valima's invitation was arranged. Apart from all the people in the caravan, the servants, people with low incomes, people in need, the chief of the army, and all the city's people, big and small, ate. The splendor of the feast can be gauged from the fact that it alone sugar used (40) forty thousand Kgs.

Great women in Islamic History - II

Allama Ibn Athir says that the people of Baghdad had never seen such a glorious wedding before.

Sultan Malik Shah died in Baghdad in Shawwal 485AH. Queen Turkan Khatun kept his death a secret and took his body secretly to Isfahan and buried it in Madrasa Azam. In Isfahan, she proclaimed the kingdom of her son Mahmud. At the same time, she sent soldiers to capture Prince Berkiaruk (Berkiaruk was the stepson of Queen Turkan). But Berkiaruk escaped from Isfahan prison with the help of some of his loyal comrades. Then, a civil war broke out between Berkiaruk and Mahmud.

Till 487AH, the condition of the country was such that the capital of Isfahan and its adjoining areas were under the control of Queen Turkan Khatun, and most of the rest of the empire was under the rule of Berkiaruk. During this conflict, the last days of Queen Turkan Khatun came, and the Queen died on the 5th of Ramadan 487AH. A month later, her beloved son Mahmud bin Malik Shah also died of smallpox.

(Nizam-ul-Mulk Tusi – Mashahir Niswan)

Razzie Khatun

Wife of Sultan Nooruddin Mahmood Zangi.

After him, the Wife of Sultan Salahuddin

Ayubi

Razzie Khatun was Moinuddin Anar's daughter. Moinuddin Anar was the prime minister of Mujeer-Uddin Aback, the last ruler of the Burien dynasty of Damascus. Razzie Khatun was the wife of Sultan Nooruddin Mahmood Zangi. Her marriage took place in 541AH. She had a very high character. She did all the housework herself.

The Sultan's income was meager, making her unable to support his family. Once, she asked the Sultan to increase my alimony, but the Sultan growled!

I have nothing but the rental income of three shops. You have to spend the same amount of income. By Allah! I will not fill my stomach with the fire of Hell for your sake. If you think that I have big countries and their treasures in my possession, then understand that all this belongs to ordinary Muslims. I am only its treasurer. I have no authority to spend public funds on myself or my family. This wealth is dedicated to jihad against the enemies of Allah or for the welfare of Muslims. I give you a gift of three shops in Homs. You have the option of either selling it or renting it out.

Bibi Razzie Khatun was also a pious woman. After hearing the Sultan's reply, she became silent and did not ask for an increase in her alimony for the rest of her life.

Great women in Islamic History - II

From the womb of Razzie Khatun, Sultan had two children: a son, Ismail, and a daughter, Shamsul-Nisa. The Sultan loved his wife dearly. The Sultan never remarried in her life. Sultan Noor-ud-Din Zangi died in the year 569AH / 1173AD. Three years after the Sultan's death, Sultan Salahuddin Ayubi married Razzie Khatun.

Razzie Khatun was a very sympathetic and benevolent woman. She used to spend very little money on her house. But she used to get money from the public treasury for charity, so she built a magnificent madrassa in Damascus, known as "Khatuniya" after her. She also made a monastery outside Bab al-Nasr in Damascus.

She passed away on Muharram 581AH / 1185AD.

(Hayat Nooruddin Mahmood)

Bibi Man Mail (ra) **Foster mother of Hazrat Khawaja** **Qutbuddin Bakhtiar Kaki (ra)**

Bibi Man Mail (ra) was the foster mother of Hazrat Khawaja Qutbuddin Bakhtiar Kaki (ra), the great Wali Allah and caliph of Hazrat Khawaja Moinuddin Chishti Ajmeri (ra). She had breastfed Hazrat Bakhtiar Kaki (ra) in his childhood. In this respect, she was the foster mother of Hazrat Khawaja Qutbuddin Bakhtiar Kaki (ra). She belongs to a noble family in Osh, a city in Transoxiana (Central Asia).

Khawaja Bakhtiar Kaki (ra) was born in the same city. Bibi Man Mail's (ra) house was in the neighborhood of Hazrat Khawaja's (ra) parents' house. She was a very virtuous and Allah-fearing woman. Most of her time was spent in worship and meditation. Her real name was something else, but she is remembered as Man Mail (the one who unites hearts).

When Hazrat Khawaja Moinuddin Chishti Ajmeri (ra) made Hazrat Khawaja Bakhtiar Kaki (ra) his great caliph, he sent him to Delhi. He set up his headquarters in a suburb of Delhi and started preaching Islam and promoting the Chishti chain. Bibi Man Mail (ra) was alive at that time. Hazrat Khawaja Bakhtiar Kaki (ra) called her from Osh to Delhi. Hazrat Khawaja (ra) entrusted her with preaching and reforming the women of Delhi. She did this job with such hard work and dedication that thousands of women converted to Islam and learned the sciences of religion.

Hazrat Khawaja Bakhtiar Kaki (ra) used to love and respect "Bibi Man Mail (ra)" very much. Hazrat's house's internal affairs were in the hands of Bibi Man Mail (ra). No work was done without her consent. The veil strictly bound her. No outsider male could step into the female part of the house. She never went out of the house without a vital need.

She died at the beginning of the seventh-century Hijri. Her shrine is in front of the Kahuna Masjid in Delhi, adjacent to the shrine of Hazrat Khawaja Qutbuddin Bakhtiar Kaki (ra).

(Tazkirah-e-Auliya Hind)

Bibi Fakhr-e-Nisa Shahda (ra)

Her name was Shahda, and her title was Fakhr-e-Nisa. Her father's name was Abu Nasr Ahmad bin Umar Al-Abri (ra), a prominent religious scholar of that time. Bibi Fakhr-ul-Nisa (ra) was a famous Muhaddith and writer of her time.

She was born in 484AH in the city of Denver, Iran. She received her early education at home from her parents. Her father was also an expert in calligraphy. Therefore, she also became interested in and learned this art from her father. She achieved such perfection that she became a famous calligrapher in her area. She learned Hadith from eminent teachers of that time, including Abu Abdullah Hasan bin Ahmad Naumani (ra), Abu Bakr Muhammad bin Ahmad Al-Shashi (ra), Ahmad bin Abdul Qadir bin Yusuf (ra) and Abu Al-Husseini (ra).

At the invitation of the Abbasid Caliph, she moved with her father from Denver to Baghdad. Bibi Fakhr al-Nisa Shahda (ra) spent most of her life in Baghdad. Her father married her to one of his blessed disciples, Ali ibn Muhammad (ra). Although poor, he was very worthy, virtuous, and knowledgeable. Her married life was pleasing. She became so famous in the science of hadith that men and women from far and wide used to come to her to learn hadith. Great sheikhs who had higher degrees than her also attended her teachings. In addition to Hadith, she excelled in the sciences of history, language, and literature. Her speeches and statements were very influential.

She became known as Fakhr-e-Nisa (ra) because of her knowledge, eloquence, calligraphy, and modern skills. Forty-five years after the marriage, her husband died. She endured this trauma with great courage and enthusiasm.

When Caliph Mustafa Ba-Amr-Allah Abbasi heard of her fame of grace and perfection, he gave her a large manor to engage in her religious and educational activities unilaterally. Bibi Shahda (ra) used the proceeds of this property to build a great school on the banks of the Tigris River, which hundreds of students studied. All the expenses of this school were borne by Bibi Shahda (ra) herself.

Bibi Shahda (ra) continued to teach till the last breath of her life. She died in Baghdad in 574AH at the age of 90. Her funeral prayers were offered at Al-Qasr Masjid in Baghdad. There was a large gathering at her funeral, which many scholars, nobles, members of the empire, and the city's people attended.

The narrator, Allama Ibn Jozi (ra), says that Bibi Shahda (ra) was a very pious and devout woman.
(Ibn Khalqan - Syed Amir Ali)

Hazrat Aisha bint Muhammad Harani (ra)

Hazrat Aisha bint Muhammad Harani (ra) was a scholar and Muhaddith of her time whose students included the famous traveler Ibn Battuta.

Hazrat Aisha bint Muhammad bin Muslim Harani (ra) was born in Haran in 640AH. She received her early education in Haran. Then, she learned the sciences of Hadith and Fiqh from the famous religious scholars of Hadith and Fiqh. She was one of those fortunate women who had immense passion and interest in education and were devoted to the pursuit of education. She had a passion for knowledge since childhood. Like normal children, she was not interested in sports. Most of her time was spent reading books.

She had a keen interest in hadiths and their implications. People used to remember her as Muhaddith Haran. She acquired knowledge from the leading scholars of her time. Among them, Ismail bin al-Wakai (ra), Farah al-Qurtubi (ra), Muhammad bin Abu Bakr Balkhi (ra), Muhammad bin Abd al-Hadi, Ibrahim bin Khalil and Ibn Abd al-Daim (ra) are worth mentioning. These gentlemen from whom she regularly read hadiths and had the privilege of narrating. People used to come from distant regions of these great Muhaddith to learn the knowledge of hadith.

Hazrat Ayesha Bint Muhammad Harani (ra) gained such importance with the help of her knowledge and study in the chain of Hadith that she was unique in

some issues and was famous for her uniqueness. Some scholars of Hadith have also disagreed with her in the chapter on "Tafridat" (Solitude) and raised objections against her. She used to say that I took a position based on my discretion in the light of relevant research. If anyone disagrees with it and is not ready to accept my position, he can do so with enthusiasm. Everyone has the right to disagree with everyone. If there is a difference, it should be tolerated with an open heart and faced with generosity and courage.

She said those who cannot tolerate disagreement, consider their knowledge, and research the final word are ignorant of knowledge's pleasure. Without dispute, knowledge will stagnate, and the way forward will be blocked. One who acquires knowledge should be generous. Scholars should not be happy to hear their praises; they develop a sense of self-pity, and the depth of knowledge is lost. Pride of knowledge is the biggest enemy of expertise; the people of knowledge should avoid it at all costs.

She also went to Damascus to acquire knowledge. At that time, Damascus was the center of great Hadith scholars. She lived in Damascus for the rest of her life. She also gained knowledge from the scholars there and then developed her teaching. Among her students were Jalil-ul-Qadr scholars, and these were the scholars whose circle of students was wide and whose chain of evidence was reliable. During her stay in Damascus, she used to teach Hadith in a corner of Banu Umayyah Masjid.

The famous traveler Ibn Battuta was among the people who used to join her teaching circle during this period. Ibn Battuta came to Damascus in 726AH and was greatly impressed by the scholarly status of Hazrat Aisha bint Muhammad Harani (ra). He had the privilege of reciting and reciting those hadiths from her.

Hazrat Aisha bint Muhammad Harani (ra) was a very contented and patient and grateful woman. She did not show distress in poverty and scarcity or suffer arrogance in abundance and riches. She never expressed her poverty or need in front of any rich person. She used not to take any money or fees from her students; everything was done for the sake of Allah. She used to sew people's clothes to earn her income.

Hazrat Aisha bint Muhammad Harani (ra) died in 726AH at the age of 86.

Bibi Ayesha Al-Manubiyah (ra)

Bibi Ayesha Al-Manubiyah (ra) belonged to a pious family in Tunisia in the seventh-century Hijri. Her full name was Aisha bint Imran bin Al Hajjaj Sulaiman. She lived in Manouba, a village west of Tunisia. Her name refers to this city, Manouba. In Tunisia, she is also known as Al-Syeda (ra).

She was a very virtuous woman. When she was young, her parents wanted her to marry her cousin, but she refused because she did not want to get involved in worldly affairs. She settled in "Bab al-Fallaq," a kind of inn south of Caesarea in Tunisia. She spent most of her time in worship and abstinence. She learned Tasawwuf from Sheikh Abu Al-Hasan Shazli (ra), the founder of the great Shazli Silsila of Tasawwuf there. She spent her whole life in Caesarea. Most of her time was spent worshipping Allah and making clothes for her livelihood.

She lived a long life. She died on 16th Shawwal 653AH and was buried in Bab al-Garjani cemetery. At that time, the name of this cemetery was "Bab-ul-Sharaf."

Her shrine is very famous, and people visit it. Due to devotion and love for her, Caesarea was renamed "Al-Manouba." The site is 300 yards southeast of Al-Garjani Cemetery. This place became a whole city as it was settled.

A neighborhood was gradually settled around the ancient Caesarea, where a masjid, many rooms for pilgrims, private houses, and many shops were built. In the village of Manouba, the house in which Bibi Ayesha (ra) was born was also looked upon with great respect.

Now there are many buildings where visitors can go and stay. Many poems have been written in honor of Ayesha Manubiyah (ra).

(Islamic Encyclopedia Volume 12)

Defa Khatun **Daughter-in-law of Sultan Salahuddin Ayubi ra**

Daifa was the daughter-in-law of Sultan Salahuddin Ayubi and the daughter of his brother Malik al-Adil Saifuddin Abi Bakr bin Ayub. Some historians have written her name as Safia, but her real name is Defa. In Arabic, the guest is called Deif. At the time of her birth, a distinguished person stayed as a guest in her parents' house. For this reason, the newborn baby was named Defa. She was born in 581AH.

Malik al-Adil Saif al-Din Ayubi was the ruler of Aleppo. After his death, Malik al-Zahir Ghazi, son of Sultan Salahuddin Ayubi, became the ruler of Aleppo. He married a woman. This was her second marriage. Earlier, Ghazia, the sister of Defa Khatun, was his wife who had passed away.

Malik al-Zahir Ghazi passed away in 613AH. After that, Malik Aziz Ghias-ud-Din Muhammad, the son of Defa Khatun, became the ruler of Aleppo. When Malik Aziz Ghias-ud-Din Muhammad died in 634AH, Malik Nasser Salahuddin Yusuf (II) was made the heir to the throne.

He was only seven years old at the time. Therefore, Defa Khatun was made the emperor of the Congress.

Defa was a very kind, generous, and resourceful woman. She ran the system of government in such a cheerful manner that people remembered her by the titles of Queen Al-Rahma, Ismat-ud-Din, and Dunya (Merciful Queen, Infallibility of Religion, and Dunya). She established charities, built madrassas, and built Masajid and monasteries. Their memories are still present in Aleppo.

Historians have mentioned the Madrasa Al-Firdous and the Fara-Fara Monastery in their relics.

Queen Defa Khatun passed away on the 11th of Jumadi al-Awal 640AH. She was buried inside the fort of Aleppo beside her son, Malik Aziz Ghias-ud-Din Muhammad.

(Islamic Encyclopedia Volume 12)

Queen Shajra Tul Dar

Queen Shajra Tul-Dar was the wife of Malik Al-Saleh Najmuddin Ayub, the Ayubi ruler of Egypt. Malik al-Saleh was the grandson of Malik al-Adil Saif al-Din Ayubi, the brother of Sultan Salahuddin Ayubi. He ascended the throne in the 637AH, according to the 1240AD.

Shajra tul-Dar used to be a slave girl. Seeing her beauty and abilities, Malik Saleh had married her.

Malik al-Saleh died in Sha'ban 647AH/ 1249AH. He was succeeded by his stepson, Turan Shah. Turan Shah was the step-son of Queen Shajra tul-Dar. He deposed many Egyptian rulers and aristocrats who belonged to the "Mamluk Navy." The naval officials were angry with him. According to 648AH / 1250AD, they assassinated Turan Shah and installed Queen Shajra tul-Dar on the throne of Egypt, giving her the title of

المستعصمة الصالحة الملكة المسلمين عصمت الدنيا والدين

ام الملك المنصور خليل

"The Infallible Righteousness of the Muslim Queen, the Infallibility of the World and the Religion of Umme Al-Mulk Mansur Khalil."

Khalil, a son of Queen Shajra Tul-Dar, died at six. Her nickname was Umme Khalil, after her name. Queen Shajra Tul-Dar ruled Egypt without participation for eighty (80) days. She demonstrated extraordinary abilities during this time and ran the government business well.

But the Abbasid Caliph Baghdad al-Mutassim-Billah disliked women's rule and told the Mamluk chiefs to make a man their ruler. Therefore, the Mamluk Navy deposed Queen Shajra tul-Dar on the 3rd of Jumadi-ul-Awal 648AH/1250AD and replaced her with the Commander-in-Chief of the Army, Al-Moez Izz-al-Din Aibak, a young Ayubi prince. Shajra Tul-Dar married Al-Moez Izz-al-Din Aibak and then became the queen again.

The government of Al-Moez lasted for four years with the participation of Al-Mulk Ashraf. After that, according to 652AH/1254AD, Al-Mulik Ashraf left the affairs of the government, went to Yemen, and took up permanent residence there. Malik Ashraf was the last ruler of the Ayubi dynasty. His name was read in the sermon. After his departure, a pure Mamluk government was established in Egypt.

Al-Moez belonged to Bahri Mamluk. After taking office, he took the title of Al-Mulk Moiz Jashangir. He married Princess Lulu, daughter of the Amir of Mosul. The Queen of Shajra Tul-Dar was furious at this. One day, while he was taking a bath, she killed him along with her maids. When Queen Lulu and the Mamluk emperors found out, they arrested Queen Shajra Tul-Dar and imprisoned her in Cairo Fortress. In prison, she was beaten to death by enslaved people and concubines with wooden shoes, and her body was thrown into a ditch at the bottom of the fort. Later, the Mamluk emperors removed the body of the slain queen and buried her in the compound of a masjid built by her. All of these events took place in the 655AH/1257AD.

(History of Islam - History of Egypt)

Queen Razia Sultana

Daughter of Sultan Shams-ud-Din Iltutmish

Queen Razia Sultana was the daughter of Sultan Shams-ud-Din Iltutmish. Sultan Iltutmish ruled India from 607 to 633AH. Queen Razia Sultana was the granddaughter of Sultan Qutbuddin Aibak (daughter of his daughter), the first ruler of the slave family. Queen Razia Sultana ruled India from 634 to 637 AH.

She has been brilliant and brave since childhood. Her father paid particular attention to her education and training. She first studied the Qur'an and then learned religious and secular knowledge from top-notch teachers. She was fluent in Arabic, Persian, and Turkish. She was skilled in martial arts and was second to none in swordsmanship, bravery, and archery. Her father, Sultan Iltutmish, valued and loved her because of her abilities and talents. Her father used to teach her the tricks of fighting the enemy in war and running government business. Sultan Iltutmish consulted his daughter on government affairs and valued her advice during his reign. If he ever had to move out of the capital, he would make his daughter Razia Sultana his successor instead of his sons.

In the absence of her father, Razia Sultana performed all the duties of the government in a very cheerful manner and did not allow any disturbance in the administration. In this way, she received practical training in the life of Sultan Iltutmish to run the government and administrative affairs.

The famous historian Ibn Battuta writes in his travelogue!

Razia Sultana used to come out on horseback with all her weapons in her men's clothes. It was the custom of the kings of India to take the women of their house with them when they went hunting. Once, Sultan Shams-ud-Din Iltutmish went hunting for a lion. Women were also behind him. A lion came out of the forest and attacked the Sultan. At that moment, Razia Sultana rushed there with lightning speed and struck the sword so hard that the lion piled up there. If Razia had not reached there on time, the lion would have been injured or killed the king. After this incident, Razia Sultana's fame spread all over the country.

It is written in the history book "Fatuh Sulateen"!

Razia Sultana inherited intelligence and beauty from her father. She had proved her determination at an early age. Great intellectuals acknowledged her intelligence and ability. Razia Sultana had eight brothers, but Sultan Iltutmish did not have as much trust and confidence in his daughter Razia as he did in his sons. Before his death, he had nominated Razia Sultana as his successor.

After the death of Sultan Iltutmish, the rulers and emperors disliked the rule of women and replaced Razia with her brother Rukn-ud-Din Feroze, but he was highly luxurious, intoxicated at all times, and his mother, Shah Turkan, ran the monarchy. She was a hard-hearted woman. People were fed up with her atrocities. Eventually, the people revolted against the

king, and then the army deposed Rukn-ud-Din Feroze and declared Razia Sultana queen.

Despite knowing Razia Sultana's abilities and talents, some ministers refused to recognize Razia Sultana as the queen, including Nizam-ul-Mulk Muhammad Junaidi, the minister of the kingdom, and the elders of the kingdom, Malik Allauddin Sher Khan, Malik Saifuddin Kochi, Malik Izz al-Din Kabir Khani, and others were included. They began preparations for a coup against the queen. But the queen very cleverly and bravely divided them. Then, she humiliated them so much that they all stumbled into exile.

Razia Sultana reinstated all the laws and orders in force in her father's time, revoked by her brother Rukn-ud-Din Feroz. Various office bearers who were deposed were reinstated.

It is written in Tarikh-e-Farishta that Razia Sultana was adorned with all the necessary attributes for a wise and prudent king. Seeing her intellect, the Christian people did not dare to look at him badly.

Her system was just: rich and poor, Muslim and non-Muslim, all got justice. None of the royal servants were allowed to take bribes. She wore men's clothes. She rode elephants and horses. During the war, the leadership of the army was self-defeating. She used to fight shoulder to shoulder of her soldiers and raise their spirits. The Queen had set up a Judicial Council with conciliatory consultations on rules and orders to provide proper justice to the people. Its members were

Qazi Kabir-Uddin, Qazi Naseeruddin, Qazi Saeed-Uddin, and Qazi Jalaluddin.

Queen Razia Sultana worked day and night to run the system of government, but she had minimal opportunity to rule peacefully. Emirs and some ministers were constantly plotting against her. Among the things that her opponents considered evil were the following reasons:

- She did not like the rule of women and caused it for themselves, considering it an insult.
- People thought it was not permissible for her to wear masculine clothes and come to the court without veil.
- The queen promoted Abyssinian slave Malik Jamaluddin Yaqoot, the caretaker of the royal stable, to the rank of Minister of Hunting and was given the title of Amir al-Amra.

This gift was given to him because he had once saved the queen's life while hunting. The second point was that Yaqoot was a talented and reliable man, so the queen promoted him to minister. Due to jealousy and envy, the Turkish emperors misinterpreted it and considered it an insult.

This opposition resulted in Aziz-ud-Din, the ruler of Lahore, revolted against Queen Razia Sultana. The queen herself came out with an army to subdue him. The ruler of Lahore was frightened and did not come to meet the queen, and he accepted obedience without a fight. Shortly afterward, the ruler of Bhatinda, Malik Ikhtiar-ud-Din al-Tunya, raised the banner of

rebellion. The conspirators, who had gone from Delhi with the Queen's army, arrested her and handed her over to Malik al-Tunya. In Delhi, on the other hand, Turkish princes revolted, killed Yaqoot, and installed the queen's brother, Moiz-Uddin Bahram, on the throne. This incident is of Ramadan 636AH.

Queen Razia Sultana and Ruler of Bhatinda Malik Ikhtiar-ud-Din Al-Tunya got married. Then, the two armies marched towards Delhi to recover the lost throne but were defeated by the military of Moiz-Uddin Bahram Shah near Kaithal. Bahram Shah took both of them in a ditch and killed them. Queen Razia Sultana and Malik Ikhtiar-ud-Din Al-Tunya were assassinated on the 27th of Ramadan, 640AH, and buried in Kaithal. Later, Razia Sultana's younger brother, Sultan Nasiruddin Mahmood, built a beautiful mausoleum on their graves. Which still exists in ruins in Kaithal (Karnal District, East Punjab, India). There are also traces of a masjid.

Another story of Razia Sultana's death is also known that Bahram Shah had killed Malik Al-Tunya, but Razia Sultana escaped and hid in the forest. When she was hungry and thirsty, she asked a villager for food. After eating some bread, she lay down under a tree. She was wearing men's clothes at the time, but while she was asleep, her clothes slipped, and the villagers discovered that she was not a man but a woman. He killed her while she was sleeping and buried her there. He was caught when he went to the city to sell her jewelry. After questioning, he narrated the whole incident. The queen's body was exhumed and buried

on the banks of the Jumna River near Delhi. This tomb still exists, and people call it "Raji's Dargah."

(Allah knows best)

The reign of Queen Razia Sultana was only three years and three months. Much of this period was spent in chaos. Nevertheless, many happy events of her reign are preserved in history.

Historians have written that Queen Razia Sultana was intelligent, brave, just, good-natured, highly esteemed, and devoted to the scholars and Sufia karams. She established many madrassas and helped Khawaja Qutbuddin Bakhtiar Kaki's (ra) caliphs preach the religion. She had his father's magnificent mausoleum built in Delhi. The queen also had a taste for poetry and speech. She used to recite poems in Persian. Her nickname was Shirin.

(Tabqat Nasri)

Queen Saleema Sultan

Wife of Sultan Nasiruddin Mahmood

Queen Saleema Sultan was the wife of Sultan Nasiruddin Mahmood, the eighth ruler of the slave family. The Sultan was a very pious and dervish-like king. He used to write the Holy Qur'an after completing his government duties. He used to run his house from his income. He did not take anything from the government treasury. His domestic life was impoverished. There were no servants or maids for household chores. The queen had to do all the housework herself.

King's wife, Queen Saleema, was the daughter of Sardar Ghias-ud-Din Balban. He later became the king of India and ruled India from 664-688AH. Saleema Sultan was brought up with great pride. But after marriage and living with her dervish ruling husband, she also molded herself in the same mold. Yet, sometimes, she remembers her past.

One day, she said to her husband! "I have never baked bread at my father's home but have to bake my bread here. Many times, my hands get burnt, and blisters appear on them. You arrange a maid for me."

Hearing the queen's words, the king began to cry, and he spoke!

Begum! This world is about to pass away. Be patient and bear this pain here. Allah will give you a good reward on the Day of Resurrection. My income is very meager, and I am a poor man. So, I can't arrange a

maid. As for the public treasury, the people have a right to it. I do not own it.

Queen Saleema Sultan became silent on hearing her husband's words and continued to do all the housework with laughter and joy for the rest of her life. No words of complaint were ever uttered.

(True Stories of India's Kings)

BB Hafiza Jamal (ra) Daughter of Hazrat Khawaja Moinuddin Chishti Ajmeri (ra)

Bibi Hafiza Jamal (ra) was the daughter of Hazrat Khawaja Moinuddin Chishti Ajmeri (ra). Her mother's name was Bibi Ummat-Ullah.

She was very pious, fasting, praying, and staying up late at night. She was a disciple of her father. Her father and Sheikh also gave her the Khilafah cloak. She was given the responsibility of reforming and training women. She spent most of her time teaching and treating women. Because of her, thousands of women have been guided. Many women reached the ranks of Aarifa.

She was married to Sheikh Razi-ud-Din (ra). She stayed in Ajmer. Sheikh Razi-ud-Din (ra) died in Ajmer, and his shrine is near the shrine of Khawaja Khawajagan (ra).

(Tazkirah Auliya-e-Hind)

Hazrat Bayram bint Ahmad (ra)

Hazrat Bairam bint Ahmad (ra) was an expert in the art of recitation, and she was discussed in the knowledge centers of Andalus.

Hazrat Bayram bint Ahmad bin Muhammad Dirwatiya (ra) was one of the famous women scholars of Andalus. She was born in Granada in 832AH during the reign of Sultan Muhammad Nahum (ninth). This was when the walls of the strong kingdom of Andalusia were shaken. The conspiracies of the Christians against the Islamic government were in full swing. The government was in the hands of people who were ignorant of Islamic knowledge and did not even know the basic principles and objectives of the empire. There was this aspect of good in this evil that the Andalus of that period produced the best scholars and great intellectuals.

Bairam bint Ahmad's (ra) father, Ahmad bin Muhammad (ra), was a great scholar and was seen with great respect in the entire region. He was famous as a religious leader. He trained his daughter very well and paid particular attention to her education. He imparted primary education and appointed qualified teachers under his supervision for secondary and higher education. From whom she studied Tafsir, Hadith, Fiqh, History, and other sciences. She was knowledgeable in these sciences. She was talked about in many cities and academic centers of Andalus, and people regarded her with respect.

She had also mastered the art of reading. She learned the art of recitation from the famous reciters there.

Allama Shams bin Sane (ra) is worth mentioning among her recitation teachers. His daughter Fatima was also an expert in the art of recitation. She also helped teach her.

Hazrat Bairam bint Ahmad's (ra) circle of disciples was also vast. Just as she acquired knowledge from the great personalities of her time, in the same way, Jalil-ul-Qadr people also gained knowledge from her. She also informed her students about the pronunciation and style of Iftah, among other sciences, and made them aware of the delicacy and importance of this high level. She made them believe that Mufti's duties were essential. Therefore, it is necessary to take complete care of these things and never neglect your primary responsibilities. She said that one with poor knowledge lacks understanding, is overcome with anger, is indifferent to matters, ignores the interests of friends and loved ones, is lazy in fulfilling their duties, abandons the Sunnah, and is careless about what is permissible and unacceptable. They should not hold this post. Carelessness in fatwa produces wrong results, and its effects are permanent. People become suspicious of the Mufti, which undermines the prestige of the scholars.

After acquiring knowledge from the teachers and artists of her homeland and nearby, she traveled to Bayt Al-Maqdus with her father, Ahmad bin Muhammad (ra), for further education. She stayed there for a long time and acquired knowledge from the scholars there and the scholars around Bait Al-Maqdus. She also had extraordinary perfection in preaching and advice. During her stay in Bait al-Maqdus, she used to go to large gatherings of women

and preach. Her sermons were very effective. In her sermons, there were sayings and events of the Holy Quran, the hadiths of the Messenger of Allah (ﷺ), the works of the Companions, the sayings of the imams and the elders of the religion. Women used to listen to her with great interest. She memorized Umda-tul-Qari, Arbayen Nawawi, Qasida Burda, and some books of Imam Ghazali (ra) and Allama Ibn Jozi (ra) related to faith. She had a very sharp memory and mind. She was well aware of the style of expression. She used to recite poetry in her sermons. People knew her as an excellent orator.

She died in 884AH or 885AH, which is 1480AD or 1481 according to AD.

Hazrat Maimuna Soda (ra)

An elder Hazrat Abdul Wahid bin Zahid (ra) prayed!

O, Allah! Show me who will be my partner in heaven. It was decreed that your friend will be Maimuna Soda (ra) in Heaven. She lives in a particular tribe in Kufa.

The elders reached there while searching. On asking the people, they said that Maimuna (ra) is a madwoman and grazes goats in the forest. That elder went to the forest in search of her. There, he saw wolves and goats walking together and a woman praying.

When he greeted her, she said! O Abdul Wahid! Go now, promise to meet in paradise. The elderly man wondered how she knew my name. She said you know that the souls recognized in the upper world are in contact.

The elder said! Surprisingly, I see wolves and goats together.

She began to say! Go and do your work; I have settled my case with Allah Ta'ala, and Allah Ta'ala has populated the matter of my goats with wolves.

Bibi Qursim Khatun (ra)

Mother of Hazrat Fariduddin Ganj Shakar (ra)

Bibi Qursim Khatun's (ra) father's name was Maulana Wajih-Uddin Khujandi (ra), her husband's name was Sheikh Jamaluddin Sulaiman (ra) and her son's name was Sheikh al-Shaykh Hazrat Baba Farid-ud-Din Masood Ganj Shukar (ra).

Bibi Qursim Khatun (ra) was a very devout and responsive woman. She used to worship so much that the status of wilayah was attained. One night, while she was engaged in Tahajjud prayers, a thief broke into her house, and when he saw her, he became blind. He cried, apologized to her, and said, I lost sight because of you. If you forgive me and return your curse, I will never steal again. Her prayers restored his sight. The next day, he came to her service with his family and converted to Islam. She gave him the Islamic name Abdullah. That man became very devout and a good servant. He later became known as Chawla Mashaikh in the town of Khotwal.

Bibi Qursim Khatun's (ra) children were still young when her husband passed away. She raised her children with great courage and enthusiasm. Her son, Sheikh Farid-ud-Din Masood (ra), received his early education from his father. His mother sent him to Multan for further education. Sheikh Fariduddin returned to Khotwal after studying in Multan.

When Baba Farid was still a child, his mother placed a wrapped sugar under his prayer bed daily to encourage him to worship and speak!

Son! The children who worship Allah with a sincere heart receive thanks from the bottom of the daily prayer mat. One day, his mother forgot to give him sugar. Baba Farid (ra) had prayed by then when the idea came to her. She asked her son! Son, did you pray? Baba Farid (ra) responded politely! Yes, mother! I also prayed and ate sugar. Seeing this situation, she understood that the light of faith has been born in the child and has also received pleasure and honor from the presence of Allah. From that day onwards, she started calling her son Masood Ganj Shukar.

Hazrat Baba Farid-ud-Din (ra) had taken up residence in Ajodhan (Pakpattan). He sent Sheikh Najib-ud-Din Mutawakil to bring his mother to him. He put her mother on a horse and set off for Ajodhan on foot. Along the way was a dense forest inhabited by lions and other wild animals. As they were crossing the forest, his mother became thirsty. The sheikh sat her under a tree and went out searching for water. After a while, he returned with water and could not find his mother under the tree. He called out helplessly to the mother, but there was no answer. He got upset and started running around, but no trace of his mother was found. Disappointed at last, he came to Baba Farid's (ra) service in a sad state and narrated the whole incident. He sent some men with Sheikh Najib-ud-Din Mutawakil (ra), but they also returned unsuccessfully. Baba Farid (ra) agreed to the pleasure of Allah and said: Feed the poor and give alms to the poor.

A few days later, Sheikh Najib-ud-Din Mutawakil (ra) went to the forest and found human bones near the

tree where his mother was sitting. He became convinced that a beast had killed his mother. So, he collected all the bones in a bag and took them to Baba Farid-ud-Din Ganj Shakar (ra). He told him these were the bones I had gathered from where mother was sitting in the forest. Baba Sahib (ra) said, "Put these bones on my prayer mat."

When Sheikh Najeeb-ud-Din (ra) opened the bag, no bones were in it. However, he remained safe with him in the bag all the way. Everyone considered it a mystery of Allah Almighty and embraced submission and consent.

(Tazkirah Auliya-e-Hind)

Her words:

1. The people of the world are running after the world, and the world is running after the people of Allah.
2. Both the creator and the creature dislike the rude.
3. The best attribute in the sight of Allah is piety.
4. Loving children is a sign of Allah's mercy.
5. Bad habits are eradicated by true worship.
6. Remembering death is the cure for all diseases.
7. Fuqr begins when there is more pleasure in giving than receiving.
8. Hold the President's door; all other doors will open automatically.

Hazrat Hajra Bibi (ra)

Hazrat Hajra Bibi (ra) was the mother of Hazrat Ali Ahmed Sabir Kalari (ra) and the sister of Hazrat Baba Farid Ganj Shukar (ra).

Hazrat Hajra Bibi (ra) saw in a dream that Hazrat Ali Murtaza (RA) had come and was saying Allah Ta'ala would give you a son whom you should name Ali. On the second day, he had a vision of the Holy Prophet (ﷺ) in her dream, and he spoke! Hajra, name your future son Ahmad. After the evangelization, a son was born to her, so she called him Ali Ahmed (ra). At the age of five, Ali Ahmed's (ra) father, Syed Abdul Rahim (ra) passed away.

After the death of her husband, the life of his mother became tough. Once both mother and son were hungry, the mother dared not ask anyone for anything. After the Fajr prayer, the son said, "O dear mother! I am feeling hungry. The mother continues entertaining the child until noon, saying Allah will arrange it somewhere. After the noon prayer, Ali Ahmed (ra) again asked his mother for something to eat. His mother put water in a pot on the stove to cook food. In the same way, it was time for the sunset. After Maghrib, the son asked again, lifted the pot lid, and saw it was full of cooked rice. Hajra Bibi (ra) gave food to her son, and she prostrated before Allah and kept thanking Allah. Her face was streaked with tears and beaming with joy.

Her words:

1. The arrival of good spirits is announced in advance.

2. The chosen ones are transferred from the Nisbat to the spirit world.
3. A pious person knew the ocean of attributes of Allah Ta'ala.

Bibi Sharifa (ra) Wife of Hazrat Sabir Kalari (ra)

Bibi Sharifa (ra) was the second daughter of Hazrat Baba Farid-ud-Din Masood Ganj Shakar (Ra). She was a very pious woman.

She was married to Makhdoom Ali Ahmad Sabir Kalari (ra), nephew of Hazrat Baba Farid-ud-Din Ganj Shukar (ra). He is counted among the great elders of the Chishtiya dynasty.

Hazrat Baba Farid-ud-Din Ganj Shakar (ra) used to say that if I could make a woman my successor in my place, I would make my daughter Sharifa (ra).

She had no children; she was content with the pleasure of Allah.

(Tazkirah Auliya-e-Hind)

Marriage of Hazrat Bibi Sharifa (ra):

Hazrat Bibi Sharifa's (ra) husband's mother was her paternal Auntie. When she came to India from Herat, she told his brother Hazrat Baba Fariduddin Ganj

Shakar (ra), I want to marry my son to your daughter. Hazrat Baba Farid (ra) said that Ali Ahmad (ra) is unfit for marriage. He is always in a state of absorption; in such a state, it is not advisable to marry him. Hearing this answer, his sister understood that I was a widow and my son was an orphan and broke, so the brothers refused to marry his daughter to him. When the sister insisted, Hazrat Baba Farid (ra) agreed to marry his daughter to Hazrat Ali Ahmad (ra). Hazrat Bibi Sharifa (ra) married on 12th Shawwal 613AH on Wednesday after Asr prayer. At night, the mother of Hazrat Ali Ahmad Sabir Kalari (ra) lit a light in her room and made the bride sit there. Hazrat Sabir Kalari (ra) came to the room and engaged in divine worship. When it was time for Tahajjud, he raised his head from meditation and saw a woman sitting in the room. He was shocked and asked her who she is. The bride replied I am your wife. He wondered how it was possible to accommodate the love of two in one heart. I have settled one in my heart; now, there is no room for another. I am the servant of Allah alone and lost in His beauty. Saying this, he again engaged in meditation.

As soon as these words came out of his mouth, divine light descended in his room. Its severity was so much that his bride could not bear it and became unconscious, and during this unconsciousness, her heart stopped, and she passed away from this mortal world. (Diwan Hazrat Ali Ahmad Sabir Kalari)

Bibi Rasti (ra)

Mother of Hazrat Sheikh Abu Al-Fatah

Rukn Alum Rukn-ud-Din (ra)

Bibi Rasti (ra) was a princess of Ferghana. She was unique in beauty and morals. Due to her beauty, the state's princes and nobles wanted to marry her. But the princess was not interested in these rich men. Her habits were utterly different from those of the princesses. Her tendency was towards keeping the law and worshiping. Her father, Sultan Jamaluddin (ra), was also an elderly dervish. One day, the sultan spoke to the princess about marriage, and she said, "Father, why are you worried? The marriage will take place when Allah orders it." We should wait for Allah's order.

Bibi Rasti (ra) often used to go to Makkah and Madinah. Once, during her stay there, while worshiping in the Kaaba, she saw a wonderful young man circumambulating the Kaaba. Rays of light were emanating from the body of this young man. When the young man had completed Tawaf, she went to him and asked him his name and where he came from. He said my name is Sadruddin, and I am a resident of Multan City.

The princess asked that you have come from the city of Bahauddin Zakaria (ra). He spoke! Yes, I am his son. The princess asked! Are you married? He spoke! No.

The princess said with some hesitation. If you are interested in marriage, I can guide you to a relationship that will suit you. Sadruddin (ra) said! As far as my marriage is concerned, my father will decide. The

princess immediately started her journey to Ferghana, reached Ferghana, and narrated the story to her father. The father was happy to hear that the princess liked someone, so he immediately started preparing for the trip to Multan. Upon arrival at Multan, Hazrat Bahauddin Zakaria (ra) gave a grand welcome to the royal guests. During the meeting on the second day, Sultan Jamaluddin (ra) expressed his heartfelt desire to Hazrat Bahauddin Zakaria (ra) that he wants to marry his daughter to Makhdoom Zadeh. Hazrat Bahauddin (ra) said! All my sons are in front of you. Sultan Jamaluddin (ra) looked at Sadruddin (ra) and said, I have come far for this son. Hazrat Bahauddin Zakaria (ra) accepted the relationship, and thus, they both got married.

On the first day of the new moon of every month, Hazrat Bahauddin Zakaria (ra) called his sons and daughters-in-law to his room and met them. Once, all his sons and daughters-in-law came and sat before him. But as soon as Princess Rasti (ra) entered the room, Hazrat Bahauddin (ra) stood up and bowed. The princess spoke very humbly, father! You shame me. I am not worthy of this honor. I am your servant.

Hazrat Bahauddin Zakaria (ra) said! Daughter! We have given this respect to the being growing in your womb. We have stood about the Qutb-ul-Iqtab of our time. Hearing this, Princess Rasti (ra) was so happy that she distributed all her assets among people experiencing poverty. Hazrat Rukn-Uddin Alam (ra) was born on Friday 9th of Ramadan, 649AH.

Bibi Rasti (ra) was the wife of Hazrat Sheikh Sadruddin Arif (ra), son of Hazrat Sheikh Baha'u'llah Zakaria

Great women in Islamic History - II

Multani (ra), and the mother of Hazrat Sheikh Abu Al-Fatah Rukn Alum Rukn-ud-Din (ra).

She was a great mystic and patron Waliya of her time. She was extremely pious and devout and memorized the Holy Qur'an. She used to recite one Qur'an every day. She pledged allegiance to her father-in-law and was his particular follower. She was very devoted to her Sheikh and father-in-law. She also received special spiritual blessings from his father-in-law.

She died in Multan in 695AH, and her shrine is there. Men are not allowed inside the shrine.

(Khazana tul Asfia)

Bibi Zulaikha (ra) **Mother of Hazrat Khawaja Muhammad** **Nizamuddin Auliya (ra)**

Bibi Zulaikha (ra) was the mother of Sultan Al-Mashaikh Hazrat Khawaja Muhammad Nizamuddin Auliya (ra). Hazrat Khawaja Nizamuddin Auliya (RA) was just five years old when his father passed away. His mother, Bibi Zulaikha (ra), raised her son in extreme prosperity and patience. Bibi Zulaikha (ra) used to make a living by spinning yarn. She was a glorious woman of her time and held a high position in asceticism and piety. Due to her holiness and purity, people used to call her Rabia Basri (ra) at that time. She never reached out to anyone, even in extreme poverty. Most of her days were spent in famine. Mothers and sons used to spend patience and gratitude in it. Whenever there was famine, when they had nothing to eat, she would tell his innocent son that today we are the guests of Allah. At first, the son did not understand this, but then he understood and was patient.

Bibi Zulaikha (ra) focused on her son's education and training. Even in extreme compulsion, she strongly urged to avoid haram. The first teacher of Hazrat Nizamuddin (ra) was Maulana Aladdin Asuli (ra), a renowned scholar of Budaun. He imparted religious education to Hazrat Sultan Al-Mashaikh Khawaja Nizamuddin Auliya (RA) with great love and hard work. After completing his education, he performed his Dastarbandi ceremony, inviting the city's great scholars and shaykhs.

For further education, BB Zulaikha (ra) came to Delhi with her son and placed him in the service of the great scholar Sheikh Shamsuddin Khwarizmi (ra). In a short period, Hazrat Khawaja (ra) got the certificate of excellence from there. After him, Hazrat Khawaja (ra) made intellectual use of Maulana Kamal-ud-Din Zahid (ra).

Bibi Zulaikha (ra) was very happy to see her son's intellectual taste and prayed for him so much. She was a woman of noble character and a respondent to invitations. The fear of Allah always prevailed over her, so she used to cry.

Hazrat Khawaja Nizamuddin Auliya (ra) was still in the learning stage of education when his mother fell ill. When the disease intensified. BB Zulaikha (ra) realized that my last time was near.

During the same illness, Hazrat Sultan Al-Mashaikh Khawaja Nizamuddin Auliya (ra) once spent the night restlessly. Early in the morning, he came to his mother's service. She took the hand of her beloved son in her hand and face turned over the sky and said: O Allah! This helpless boy is now in Your hands.

She said this and surrendered his life to Allah Almighty.

إِنَّا لِلّٰهِ إِنَّا إِلَيْهِ رَاجِعُونَ

This incident took place on the 5th Jumadi al-Akhara 648AH. Her mausoleum is near the mausoleum of Delhi's famous Wali Sheikh Najib Uddin Mutawakil (ra).

Sultan al-Mashaikh (ra) narrates the glory of his mother in such a way that whenever there was a campaign in her life, the end of it was shown to her in a dream.

(Khazana tul Asfia)

Her words:

1. Ilm-e-Ludni gets those who follow the good deeds of the Messenger of Allah (ﷺ).
2. The friendship of Allah does not enter the heart of a person who isn't kind to creation.

Taman Agha Begum

Wife of King Amir Timur

She was the wife of Amir Timur. She was a very kind, Allah-fearing, and benevolent woman. Her stay was in Samarkand. At the time, Amir Timur was busy conquering the region. In her absence, she was very interested in the service of Allah's creatures and public welfare and devoted all her attention to doing good. On the other hand, her heart was generous and open.

She built a magnificent hospital for the sick in Samarkand, where the poor were treated for free. Taman Agha Begum herself bore all the expenses of medicine and food. In addition, she built a massive anchorage in Samarkand, where food was always provided to the poor and needy. Hundreds of needy people benefited from it.

On the 19th, Sha'ban 801AH, Amir Temur, returned to Samarkand after finishing his military campaigns and inspected the hospital and the poor house.

(Roza al-Safa)

Bibi Tigni (ra)

Wife of Makhdoom Jahanian Jahan Gasht (ra)

Bibi Tigni (ra) was the wife of Makhdoom Jahanian Jahan Gasht's (ra) son of Makhdoom Syed Nasiruddin Mahmood (ra). She was a very kind, pious, and devout woman. She was a wonderful woman.

Her grave is in the famous historical town of Och (Och Sharif) in Punjab (Pakistan). Only women can enter your shrine.

(History of Och)

Bibi Rabia bint Ahmad (ra) **Daughter of Allama Ibn Hajar Asqalani ra**

Bibi Rabia bint Ahmad (ra) was the daughter of Allama Ibn Hajar Asqalani (ra). Ibn Hajar's full name was Allama Ahmad ibn Ali ibn Muhammad ibn Ali ibn Ahmad Shahabuddin Abu al-Fadl al-Kanani al-Asqalani al-Misri (ra).

Bibi Rabia (ra) was a great scholar. In 815AH she visited Makkah. She became a disciple of the famous Muhaddith Sheikh Zayed-ud-Din Bansi (ra) and learned hadith from him. Apart from this, she also used the knowledge of many great Egypt and Syria scholars and took permission to narrate hadith. She had many disciples who recited hadith from her.

She was married to Shaykh Muhib-Uddin bin Ashqaras (ra). She died in 832AH in his father's life.

(Mashahir-Niswan)

Geeti Ara Begum

Daughter-in-law of King Amir Timur

Geeti Ara Begum was the only daughter of Ali Mardan Khan, the ruler of Zabulistan during the reign of Amir Timur. She was a brilliant and sensible woman. Her father made special arrangements for her education and training. She learned science as well as other arts. This included warfare, fighting, horseback riding, and painting. She became a great artist because of her passion.

She was a courageous, hardworking woman. She was also interested in men's sports. She had built a military school for women where girls were trained as soldiers. Geeti Ara had issued a royal decree mandating that every woman between the ages of twenty and twenty-five has to receive military training. At one time, 4,000 women attended school. Geeti Ara had appointed the best military instructors for their training, who trained them to wield all kinds of weapons and to defend themselves. She had an army of trained women armed with all sorts of weapons.

Geeti Ara's father died in her youth. Her uncle proclaimed his kingdom together with government princes and army chiefs. Geeti Ara refused to recognize his kingdom and came to confront her uncle with her female army. There was a scuffle between the parties, but Geeti Ara Begum finally won, and her uncle and his army were defeated. Geeti Ara

Begum ascended the throne. She acted prudently and forgave his uncles and opponents.

At that time, Amir Timur's son, Miran Shah, ruled over Samarkand, Turkestan, and Transoxiana. He sent a message about marriage when he heard about Geeti Ara Begum's bravery and qualities. Geeti Ara offered a few conditions. Miran Shah gladly accepted the terms, and the two got married.

Geeti Ara was also very interested in welfare activities. She built madrassas, hospitals, roads, and bridges in her kingdom. At the same time, she introduced Islamic law in her country. She built anchorages for people in need, those with low incomes, and those with disabilities. She made the best arrangements for women's education so that they could quickly get an education within their limits.

Geeti Ara Begum died in the ninth-century Hijri. Many of her paintings are still preserved in museums in Iran.

(Perfect Muslim Women)

Queen Ummat Al-Habib

Wife of King Amir Timur

Queen Ummat al-Habib was Amir Timur's wife. Her father's name was Sultan Yazdani, the army commander of the fourth Ottoman Caliph, Sultan Yazid Awal. Ummat al-Habib was born in Turkestan. In addition to her education, her father trained her in horsemanship, swordsmanship, and military training. She grew up to be her father's arm. She used to go on war campaigns with her father.

Her father used to dress her in men's clothes, teach her all the principles of soldiering, and instill in her the essence of bravery. She has developed the ability to become a soldier. She had the opportunity to live in the gatherings of nobles and leaders, so those qualities in her manners and habits were reserved for rulers and nobles. She also had access to the palace of Caliph Bayezid Yıldırım and was well-received by the people of the palace.

Ummat al-Habib was admitted by her father to Madrasah Sultania Harbiya to master various fields of martial arts. She stayed in this madrassa for sixteen months and got the rules and regulations of war to such an extent that all his companions were left behind. During this time, marriage messages came from various princes and rulers, but she did not accept them. It was settled in her mind that after marriage, a woman's freedom is lost, and she has to remain submissive and obedient to her husband. A woman's

activities cease, and she is forced to obey the orders of only one person. She also believed that the husbands of some girls are bad-mannered and bad-tempered, which causes their happiness in life to end. Her father was silent about Ummat al-Habib's marriage and was not ready to take any steps except according to his daughter's will.

When Ummat al-Habib reached the age of nineteen, her father had become the commander of the army of Sultan Yazdani Bayezid Yildirim. The Ottoman Caliph of Turkey had complete confidence in the Iranian-born military general. He believed that whatever steps Yazdani would take in the army would be for the betterment of the country and the army. Ummat al-Habib was also her father's assistant in military matters and had joined the army as a regular lieutenant. The Khalifa was also aware of this and knew that she wore men's clothes and was fully aware of the rules and regulations of the army. Bayazid was forced to accept her military and technical skills and to consult her openly on essential matters.

It was Bayazid's habit that when he sent his army on a significant campaign or organized a mock war among his army, he would invite Ummat al-Habib to participate in it. She used to participate in battles wearing male clothes like regular male soldiers. Umm al-Habib was the foremost among the soldiers Bayezid used to honor and reward. Meanwhile, Bayazid had to fight with Amir Timur. Bayazid was a courageous and noble ruler. His conquests were far and wide. He did not want to fight any Muslim. He tried hard not to clash with Amir Timur, but Timur disagreed and came down to fight. Bayazid was forced to abandon all campaigns

and come to meet him. Bayazid's army that came against Timur included Ummat al-Habib. The story of Timur and Bayazid's war is harrowing.

In 804AH, Amir Timur attacked Sultan Ba-Yazid of the Ottoman Empire. They had a great competition at Angora. Queen Ummat al-Habib also took part in this battle. The Turkish army fought bravely, but Sultan Ba-Yazid was defeated. Amir Timur captured Sultan Ba-Yazid and many of his military officers and soldiers. Sultan Ba-Yazid was imprisoned in an iron cage and ordered to kill other prisoners.

Among the prisoners was Ummat al-Habib. She was wearing men's clothing at the time. She tried to reach Amir Timur. She delivered a moving speech in front of him, frightened him of the Hereafter, and encouraged him to be kind to the prisoners. After giving the speech, she removed her helmet, threw it on the ground, addressed Amir Timur, and spoke!

O king! Look at me, I am a woman, and I am not afraid of death at all. You will not be able to kill me and the soldiers of my people. A nation that has such women can never die.

Ummat al-Habib's speech was so effective that a person like Amir Timur's heart softened. He ordered the release of Ummat al-Habib and all the prisoners. But Sultan Ba-Yazid was not released. Among those released was Ummat al-Habib's father. Amir Teymour asked him about his relationship with Ummat Al-Habib. He accepted the relationship, and Ummat al-Habib married Amir Timur.

On the second day of the marriage, Timur, accompanied by twelve thousand brave soldiers, reached the place of Jabal al-Tir, where Yazdani had pitched a vast tent on a high place. The Qazi performed the marriage ceremony, and Timur gave the territory of China to Ummat al-Habib as a dowry. Yazdani also gave the daughter a lot in dowry and left after giving some advice. Amir Taimur gave her the title Hamida Bano Begum. Timur greatly respected Ummat al-Habib for her bravery, beauty, moral purity, and understanding. Timur consulted her in all matters and followed her instructions. She was reformed on the battlefield and used to stay with him in significant and dangerous places. She showed the essence of bravery and bravery in the face of the enemy. Ummat al-Habib was fluent in Arabic, Persian, and Turkish languages. She also understood Chinese and Zoroastrian languages. She was also fond of poetry and music. In the Timurid regions, the letters sent to different rulers, governors, and officials in other languages were drafted by Queen Ummat Al-Habib.

After marriage, Amir Taimur lived only three years and died in 807AH. Ummat al-Habib had a child with him, but she died in childhood. After the death of Amir Timur, Queen Ummat al-Habib wrote two books, "Turki Women " and "Timur's Conquests of India ", in which personal observations and incidents during war and administrative travels are mentioned. The book on the subject of Turkish women's history is very thick. In this, the habits and manners of noble and famous Turkish women, social style, mutual relations, relationship with husbands, discipline in household affairs, civility and

politeness, morals and emotions, and customs and traditions. The details are described.

The second book, Timur's Conquests of India, is a grand and exciting historical document. The first part answers the objections of historians who described Timur's early conquests as cruel and pointless wars. In the last part, she mentioned herself and historical events.

Ummat Al-Habib was a sage and knowledgeable woman. She knew many world languages, including Turkish, Arabic, Persian, and Chinese. She not only spoke these languages fluently but could also write them. She authored several books, but these are no longer available.

After Queen Ummat Al-Habib became a widow, her stepson started to harass her. She moved from Samarkand to Tiflis. But even there, his conditions were not favorable. Finally, she settled in Constantinople. She died there at the age of sixty-one.

At the time of her death, she had no wealth. She spent all her wealth on collecting books in her library. Hamida Bano Begum (Ummat Al-Habib) did not remain ill for long. There was only a slight fever for three days, and on the fourth day, her spirit flew away.

(Religious and scholarly services for Muslim women)

Daulat Esan

Grandmother of Mughal emperor

Zaheer-ud-Din Babar

Daulat Esan was the grandmother of Mughal emperor Zaheer-ud-Din Babar. She was the daughter of Mir Sher Ali Baig. She was a sage, courageous, brave, and prudent woman. She was married to Younis Khan Chughtai in 859AH. She had three daughters Mehr Nigar Khanum, Qatlaq Nigar Khanum and Khoob Nigar Khanum.

Her husband suffered for thirty years because of his enemies. She supported her husband in every difficult time as a good and faithful wife. When he got rid of the enemies, he had a stroke and was unable to walk. His illness lasted a long time, during which time she relied on him for service and care. Younis Khan passed away in 892AH.

Daulat Esan spent his childhood and adolescence in the open air of the desert. Later, she had the opportunity to live in the desert with her husband often. She didn't like urban life much. In 900AH, Babar had made her the governor of Indar-Jan. She had a garden in Andar-Jan for her entertainment. She spent most of her time in this garden. Daulat Esan ran the administration there with great wisdom and justice. The people were pleased with her, and the enemies did not get a chance to spread chaos.

Great women in Islamic History - II

Daulat Esan's daughter Qatlaq Nigar Khanum was married to Omar Sheikh Mirza Amir Insha. Her son Zaheer-ud-Din Babar was born. Later, he became a king.

When King Babar went to war, his mother, Qatlaq Khanum, also went with him and took part in the war.

Daulat Esan died in 911AH.

(Humayun's Letter)

Queen Gohar Shad Agha (Begum)

Daughter-in-law of King Amir Timur

Queen Gohar Shad Agha was the wife of Mirza Shah Rukh, son of Amir Timur. Her father's name was Amir al-Kabeer Ghias-Uddin. She was educated to a very high standard. She had a particular interest in history and literature. She had great respect for the students and patronized them with incredible generosity.

Mirza Shah Rukh ascended the throne in 807AH and made Herat his capital. Queen Gohar Shad Agha was very interested in publishing science and art. The madrassas that the Tatars destroyed were rebuilt, and education began. Apart from them, new schools and Masajid were built. Notable among them is the Jama Masjid of Mashhad. She made a masjid next to the shrine of Imam Ali Raza (ra). This masjid was considered one of the three best Masajid in the world.

Mir Ali Sher Nawai has written in his book "Majalis Al-Nifais" that the Khatib of the Jamia Masjid was a famous Sunni scholar Maulana Haji. In addition to this masjid, two large halls were built on the premises of the Imam Ali Raza (ra) shrine, which became known as Dar-ul-Siadat and Dar-ul-Huffaz. The roofs of these houses were beautifully painted.

Queen Gohar Shad Agha also built magnificent buildings in Herat. Among them are a madrasa, a masjid, and a tomb called Bait-ul-Maghfirah.

The building began on the “Juea Injeer” banks in 820AH, and the teaching and learning process began in 836AH. Mirza Shah Rukh inaugurated it on 8th Safar 836AH. On this occasion, Sheikh Shahabuddin bin Sheikh Rukn-uddin Bastami (ra) read a letter of thanks. The queen spent a lot of money on endowments for the madrassa and the masjid. Fakhr Ulema Syed Asil-uddin used to teach in this madrassa every week.

Apart from them, Maulana Kamal-ud-Din Masood Sherwani (ra) and Maulana Khalilullah bin Fazil Samarkandi (ra) also continued teaching for many years. It is said that a century ago today, the ruler of Afghanistan, Amir Abdul Rehman, demolished both buildings, but the tomb of Queen Gohar Shad Agha, Bait-ul-Maghfirah, still stands. Queen Gohar Shad Agha, Sultan Mirza Shah Rukh, her son Ba-Yasnagar, Muhammad Joki Bahadur, and some other Timurid princes are in this tomb. In addition, four minarets are adjacent to the building with a 120-to-150-meter height.

Mirza Shah Rukh passed away in 850AH. Then, the decline of the queen began. Her grandson, Mirza Abdul Latif bin Mirza Aulakh Baig, arrested and imprisoned her simply because her sympathies were with her second son, Mirza Ala-ud-Daulah, instead of his father, Mirza Aulakh Baig. Mirza Ala-ud-Daulah liberated his mother through armed struggle, but Mirza Aulakh Beg remained powerful.

When Mirza Abu Saeed ascended the throne in 855AH, Queen Gohar Shad had good relations with him, but gradually, Abu Saeed was also seduced by the people

and turned against Queen Gohar Shad. Eventually, Mirza Abu Saeed had this famous queen assassinated on the 9th of Ramadan 861AH and took possession of all her belongings.

Eleven years later, in 873AH, Mirza Yadgar Muhammad, the grandson of Queen Gohar Shad Agha, avenged his grandmother by killing Mirza Abu Saeed.

(History of Iran-Brown)

Queen Ayesha Umme Muhammad

Mother of Abu Abdullah Muhammad, the last king of Granada (Andalusia)

Queen Ayesha was the mother of Abu Abdullah Muhammad, the last king of Granada (Andalusia). She was a courageous, worldly, proud, and virtuous woman.

When King Abu Abdullah Muhammad handed over the power of Granada to the Christian king in 897AH, he left crying. Bibi Ayesha, who always persuaded her son to wage jihad against the Christians, condemned her son Abu Abdullah Muhammad with these words!

O low nature! So, you couldn't belong to the noble race of Arabia. It is a pity that you have the honor of being a member of this great nation through me. I am ashamed to call an insensitive and immature man like you, my son. It would be nice if I could give birth to bricks and stones in your place.

O shameless one! Cry for your beloved homeland, which you cannot save from the enemy like a man.

O, shameless coward! Cry and wail like women.

(Mashahir Niswan)

Mahim Begum

Wife of Mughal King Zaheeruddin Babar

Mahim Begum was the wife of Mughal King Zaheeruddin Babar. She belonged to an honorable family of Khurasan. Babar married her in 912AH. She was a descendant of Sheikh Muhammad Jam. The Mughal emperor Naseer-ud-Din Humayun was born from her womb. She was a sage, intelligent, and caring woman.

When she came to India from Kabul in 932AH, King Babar greeted her by walking two miles. When her ride approached Babar, she saw Babar on foot, and she wanted to get off the ride, so Babar stopped her from getting off and walked for two miles along with her ride to his residence.

Queen Mahim Begum built a madrassa near the old fort in Delhi, along with a magnificent masjid.

Mahim Begum's children were Humayun, Barbol Mirza, Mehr Jan Begum, Ishan Begum, and Farooq Mirza.

Mahim Begum was a very gentle and kind woman. Babar's two children, Hindal Mirza and Gulbadan Begum, from the womb of his second wife, Dildar Khanum, were brought up in her lap. She raised these children with great love, compassion, and attention.

Babar died in 937AH. Mahim Begum was very shocked, and because of this shock, she started feeling sad. She took care of Babar in every way. She spared no effort to meet his needs. She slaughtered one cow, two

sheep, and five goats daily to feed the poor and needy.

King Humayun loved and respected his mother very much. He considered every command of her as a duty.

Queen Mahim Begum died during the reign of her son Humayun. In Sha'ban 940AH, Mahim Begum had a stomach ache, and her stomach ailment increased. Many treatments were given, but the severity of the disease increased, and finally, he passed away on the 13th Sha'ban 940AH.

(Humayun's Letter - Gulbadan Begum)

Gulbadan Begum

Daughter of Mughal King Zahiruddin Babar

Gulbadan Begum was the daughter of Mughal King Zahiruddin Babar, Naseeruddin Humayun's sister, and King Jalaluddin Akbar's paternal aunty. Her mother's name was Saleha Sultan, but she became known as Dildar Begum. Dildar Begum was the daughter of Sultan Mahmud, the ruler of Samarkand.

Gulbadan Begum was born in 929AH in Kabul. Nineteen years had passed since Babar captured Kabul. He also conquered Kunduz, Badakhshan, Bajaur, Swat, and Kandahar during this time. Babar, who ruled the tiny state of Fergana, had now become the king of a vast empire.

When Gulbadan Begum was two years old, her stepmother, Mahim Begum, asked her mother to look after her, and she brought her up with great love and compassion. Gulbadan Begum was naturally brilliant, intelligent, and enlightened. Mahim Begum paid particular attention to her education and training. She was fluent in Arabic, Persian, and Turkish. In Persian, she had the status of a high-ranking writer and poet.

When Gulbadan Begum was three years old, Babar left his family in Kabul to conquer India. He defeated Ibrahim Lodhi in two bloody battles of Rana Sanga and captured northwestern India.

A year later, Babar called Mahim Begum from Kabul to India. Little Gulbadan was also with them at that time. Babar kept them in the royal palace of Agra. Then, gradually, he invited the rest of his family to India.

Gulbadan Begum was eight years old when Babar died in 937AH. Mahim Begum also passed away on Sha'ban 940AH, so she returned to her mother, Dildar Begum. Humayun cared for her mother and siblings and treated them with great love and compassion.

When Gulbadan Begum was 17 years old, she married Khidr Khawaja Khan, a young man from the Chughtai family. Khidr Khawaja Khan's father's name was Ayman Khawaja.

At a time when battles were raging between Humayun and Sher Shah Suri, Sher Shah Suri was on the rise. Humayun's brother Kamran Mirza went to Lahore with 12,000 soldiers. He also took his sister Gulbadan Begum to Lahore. After some time, Humayun was defeated by Sher Shah Suri and secretly reached Lahore. It had been only four months since he had come here that Sher Shah Suri had invaded and reached near Lahore. Humayun and his brothers did not have the strength to compete with him. So, he turned north with his family and evacuated Lahore. On the way west from Jhelum to Khushab, crossed the Kohistani Salt Valley (Khewra) and reached a place where the roads separate for Kabul and Sindh.

Humayun wanted to go to Kabul, but his brother Kamran Mirza opposed him because he wanted to capture Kabul himself. He forced Humayun to go through Sindh and towards Kabul he wanted to go himself. The ladies of the royal family also went with him. Gulbadan Begum was also among them. She stayed with his brother Kamran Mirza in Kabul from 947 to 951AH. Meanwhile, his mother also reached out to him. She also had many other female relatives in Kabul.

Humayun's wife, Hamida Begum, did not want to leave Humayun, so she stayed with Humayun. Humayun and his companions reached Iran on the way to Sindh, facing hardships. In these difficult circumstances, when Humayun got the place of Umarkot (Sindh), Hamida Begum gave birth to a baby son, Akbar.

Historians have not written anything credible about Khidr Khawaja Khan, Gulbadan Begum's husband. It is believed that he went to Askari Mirza in Kandahar. King Tahmasp Safavi of Iran welcomed Humayun with honor and gave him all possible help. After living in Iran for some time, Humayun moved to Kandahar, which Askari Mirza occupied. Askari Mirza resisted but eventually surrendered to Humayun and apologized. Humayun forgave him and handed over Kandahar to the son of the Shah of Iran.

Shortly after the death of the Shah's son, Bairam Khan was made ruler of Kandahar, and he set out for Kabul with an army. Five years they had passed during that time. Mirza Kamran could not resist Humayun and fled to Sindh. Humayun entered Kabul and met his mother Dildar Begum, sisters Gulbadan Begum and Gul Chehra Begum. Gulbadan Begum lived in Kabul for eleven years. Even Humayun regained victory over India. Sometime later, Humayun died, and his son Jalaluddin Akbar ascended the throne in 963AH.

In the second year of his reign, King Akbar invited all the women of his family staying in Kabul to India. His mother, Hamida Begum, aunts Gulbadan Begum, Gul Chehra Begum, and many other women arrived in India. Akbar was pleased to meet the women of his family. Gulbadan Begum's husband, Khidr Khawaja

Khan, had already reached India. King Akbar was severely wounded in a battle in 970AH, so he was taken care of and bandaged by Khidr Khawaja Khan. King Akbar was very pleased with him and awarded him the title of Amir-ul-Amra.

Gulbadan Begum had two children: Saadat Yar and a daughter. In 983AH, Gulbadan Begum left Fatehpur Sikri for Hajj Baitullah with other women. Here are the names of the women who accompanied her:

Saleema Sultan Begum (Akbar's wife), Sultan Begum (Askari Mirza's widow), Haji Begum and Gulzar Begum (Kamran Mirza's daughters), Umme Kulthum (Gulbadan Begum's granddaughter), Saleema Khanum (Gulbadan Begum's daughter), Gulnar Agha (Gulbadan's friend), Saru Qad (Muneem Khan's widow), Safia and Shamim Agha (Humayun's concubines).

During this Hajj, Amir-e-Hajj had Sultan Khawaja, a Muharram of Gulbadan Begum, and his protection was entrusted to Muhammad Baqi Khan Koka and Rumi Khan Aleppo. When the caravan reached Surat (a coastal city in India), it was in such a predicament that it had to stay there for a year. Then, they boarded a ship and reached Makkah. Gulbadan Begum remained in the Holy Hijaz for three and a half years. During this time, she performed four Hajj pilgrimages and went to Madinah to enjoy the bliss of attending and visiting the Holy Shrine of the Prophet (ﷺ). In 987AH, their return from the Holy Hijaz began. On their return, Khwaja Yahya was the leader of the caravan. King Akbar ordered him to bring back the women. Unfortunately, the ship on which the caravan was

traveling crashed into a rock near Aden. However, all the passengers' lives were saved by Allah's grace. Gulbadan Begum and other women had to stay in Aden for about a year and a half after the accident. The Turkish governor of Aden did not treat the women with dignity. When Turkish Caliph Sultan Murad III found out, he severely punished the governor. After a tiring wait, the troubled women finally found a ship to return. The ship took them to Surat (India). From there, they reached Fatehpur Sikri in 990AH.

King Akbar later asked his paternal aunt Gulbadan Begum to write about King Babar and Humayun. So, Gulbadan Begum wrote her famous book "Humayun Nama." The book remained hidden from public view for three centuries. Finally, a European writer, Mrs. A. Beveridge, found it and had it printed. He made the following additions.

- - She wrote a biography of Gulbadan Begum.
- - Translated this book into English.
- - Get Turkish words translated.
- - The names of hundreds of royal wives were mentioned in the book. Write down the situation.
- - A list of all the names in the book is included in the book.
- The book was published in London in 1902AD.

Gulbadan Begum's book "Humayun Namah" is an excellent example of literature. In it, he has written about the society and life of her time in such a natural way that the accurate picture of her revolves in the eyes. Some of the things that are known from this book

about the conditions of civilization and society of the women of that period, that is, five hundred years ago, are noteworthy, such as:

The women of that time were very strict about the veil and considered it very bad to come in front of a non-mahram. She did not go out of the house without a niqab or burqa. Despite this, she was familiar with the art of warfare, rode horses, and wore men's clothing when needed. Women had complete freedom to marry of their own free will. It was necessary to get the consent of the girls before marriage. Women were highly respected. Special arrangements were made for their education and training in large families.

Gulbadan Begum died at 82 in Agra on May 17, 1603AD, according to 6th Dhuel-Hijjah 1011AH. It is narrated that when she was attacked, the woman who took care of her shouted with great love and tenderness, "Begum Jio, Begum Jio." Gulbadan Begum opened her eyes, recited the word in a weak voice, and then recited the poem. It was said a sigh of relief.

(I'm leaving the world; you live a long time.)

Akbar was very saddened when he got the news of his auntie's death, and he carried her funeral on his shoulders. For a long time after her burial, he stood sadly at her grave.

(Akhtar Taban, Humayun Namah, Shibli Articles)

Gul Chehra Begum

Daughter of Mughal King Zahiruddin Babar

Gul Chehra Begum was the daughter of Mughal King Zahiruddin Babar. Her mother's name was Saleha Sultan, known as Dildar Begum. Babar's second wife, Gul Rukh Begum, gave birth to five children named Kamran Mirza, Askari Mirza, Shah Rukh Mirza, Sultan Ahmad Mirza, and Gul Azra Begum.

Babar also had five children from Dildar Begum: Gul Rang Begum, Gul Chehra Begum, Hindal Mirza, Gulbadan Begum, and Alwar Mirza. Alwar Mirza died at an infant age. Princess Gul Ring Begum was married to Eisen Timur Sultan, Gul Chehra Begum was married to Tokhta Bogha Sultan, and Gul Badan Begum was married to Khidr Khawaja Khan. Gul Rang Begum and Gul Chehra Begum got married shortly before Babar's death, and Princess Gul Badan Begum married after Babar died in the Humayun era.

Shortly after Gul Chehra Begum's marriage, her husband, Tokhta Bogha Sultan, passed away. At that time, she was living in Awadh. After the death of her husband, King Humayun called his sister Gul Chehra Begum to Agra. There, she married Mirza Noor-ud-Din Muhammad, the grandson of Sultan Hussein Bayqara, ruler of Eastern Iran.

(Akhtar Taban)

Hamida Bano Begum

Wife of the Mughal emperor

Naseeruddin Humayun

Hamida Begum was the wife of the Mughal emperor Naseeruddin Humayun. She was the mother of the Mughal emperor Jalaluddin Akbar. Her father was Mir Baba Dost, a teacher of Humayun Badshah's brother, Mirza Hindal. Hamida Bano was a very dignified, modest, and veiled woman. Humayun had accidentally seen her with his stepmother, Dildar Begum, and decided to marry her then. Humayun had persuaded her to marry her with great effort.

King Humayun gave high value to Hamida Bano. She also supported Humayun in every difficult time. After the defeat of Sher Shah Suri, when Humayun was on his way to Iran, on the way, Jalaluddin Akbar, the son of Humayun, was born at Umarkot in Sindh.

Hamida Bano was a very pious and compassionate woman who strictly followed the rules of Shariah. She was also blessed with Hajj Baitullah. People used to call her Haji Begum. She brought three hundred Arabs to a place near Delhi and settled them. This place is still known as Sarai Arab.

Hamida Begum died in the reign of her son Akbar Badshah. The title Maryam Makani also reminds her.

(طبقات الکبر)

Queen Mah Choochak Begum Youngest wife of the Mughal king Humayun

Queen Mah Choochak Begum was the youngest wife of King Humayun. Her marriage took place in 942AH. From her, Humayun had four sons and two daughters. She was the daughter of Mirza Shah Hussain Hakim of Sindh and was born in Thatta, Sindh. When Humayun left Kabul for India in 962AH, he made Muhammad Hakeem Mirza, the three-year-old son of Queen Mah Choochak Begum, the governor of Kabul and appointed Muneem Khan Khan-Khanan as his patron. Humayun did not survive long after the recapture of India. King Akbar replaced him.

King Akbar summoned Muneem Khan Khan-Khanan to India and sent his son Ghani Khan to Kabul under the tutelage of Muhammad Hakim Mirza. Ghani Khan was incompetent and could not run the government system. Queen Mah Choochak Begum expelled Ghani Khan from Kabul and became the guardian of her son. Two Kabul princes, Muqatil Baig and Abu al-Fatah Baig, helped the queen but later turned against her. The queen killed them both and ruled with satisfaction. Queen Mah Choochak also began to disobey King Akbar. Akbar sent Muneem Khan Khan-Khanan with an army to suppress Queen Mah Choochak. Queen Mah Choochak also took the military and went to fight it. The two armies clashed at Jalalabad, and Muneem Khan was defeated and fled to India.

In 971AH, the former governor of Lahore, Shah Abu Al-Maani Tirmidhi, killed a minister, Mir Ahmed Baig. When Akbar wanted to take action against him, he fled to Kabul and took refuge with Queen Mah Choochak. The queen received him with honor and took shelter with her. Sometime later, the queen married her daughter to him.

But Abu al-Maani turned out to be very unfaithful and sordid. He had assassinated Queen Mah Choochak and her close associates. Those who protested against him, he killed them too. Muhammad Hakeem Mirza, son of Queen Mah Choochak, fled and hid somewhere and wrote a letter to Suleiman Mirza, the governor of Badakhshan, about all the circumstances. Suleiman Mirza and his wife Haram Begum immediately marched from Badakhshan to Kabul, fought at Ghorband, defeated Abu al-Maani, and were captured. Suleiman Mirza handed him over to Muhammad Hakim Mirza and returned to Badakhshan. Muhammad Hakim Mirza had killed this disloyal person.

(Humayun Nama)

Saleema Sultan Begum (*Makhfi*)

Wife of Mughal emperor Jalaluddin Akbar

Saleema Sultan's father's name was Mirza Nooruddin Muhammad, and her mother's name was Gul Chehra Begum, the daughter of Zaheeruddin Babar. Saleema Sultan Begum was married to Bairam Khan Khan-Khanan at a young age. The purpose of the marriage was to honor Bairam Khan and strengthen his relationship with the empire. Bairam Khan was assassinated in 968AH. Fourteen years after her husband's death, Saleema Sultan Begum married the Mughal emperor Jalaluddin Akbar in 982AH. Saleema Sultan was a very cheerful, sweet-spoken, present-minded, well-mannered, and generous woman. She was acquainted with various sciences and arts and had a taste for poetry. She kept her nickname, "*Makhfi*."

Salima Sultan Begum used to help her people in need. She visited Makkah and Madinah four times in her life and had the privilege of visiting Hajj Baitullah and Roza-e-Rasool (ﷺ). She was very interested in reading. She once asked the royal library for a Persian translation of "Sangha-San Batasi" to read "Nama-e-Khurd Afroz." It turned out that the book was lost. Mullah Abdul Qadir Badawi, who was on leave in those days, was summoned, and the original draft was obtained from him. Begum also built her library. It contained many excellent and rare books. As time passed, the library could not be preserved, and its

books fell into the hands of others. Some of the books in this library are still available in various libraries worldwide.

Salima Sultan Begum left for Hajj with Gulbadan Begum and other royal family women in 973AH. For some reason, the caravan had to stay in Surat for a year. Then, the caravan boarded the ship and reached the Holy Hijaz. Her stay in the Holy Hijaz lasted for three and a half years. During this time, Saleema Sultan performed four Hajj and had the privilege of visiting the Holy Shrine. In 987AH, the caravan left the Holy Hijaz for their homeland by ship. Unfortunately, the ship crashed into a rock near Aden. By the grace of Allah Almighty, the lives of all the women were saved. However, they had to stay in Aden for a long time. Then, in 990AH, they returned home, and these women reached Fatehpur Sikri.

Saleema Sultan Begum passed away in the year 1021AH / 1612AD. She was sixty years old at the time of her death.

Queen of India Begum Sultan Nasiruddin Mahmood

Queen of India Begum Sultan Nasiruddin Mahmood was a simple and husband-loving woman. She was Ulugh Khan Azam's daughter, later he known as Ghiyas-uddin Balban. Since childhood, she was raised like a princess with incredible grace and pampering. Her father loved her virtuous and was very impressed by her high morals and qualities.

When Sultan Nasiruddin Mahmood ascended the throne after Sultan Shamsuddin Iltutmish, she married Nasiruddin Mahmood. She was married in a very lavish manner and pomp. Historians considered Sultan Nasiruddin Mahmood a contemporary of the famous dervish caliph Hazrat Umar bin Abdul Aziz (ra).

He was also very merciful, just, fair, and forgiving. He had nothing to do with absolute rulers. All his decisions were based on the command of Allah and the Sunnah of the Holy Prophet (ﷺ). His income was very little, which he earned by working hard. He used to write the Quran and make hats (Caps). His royal palace was devoid of all kinds of luxuries and decorations.

After leaving his affairs, the sultan engaged in hard work, remembrance, and worship. There were no maidservants or concubines in the royal palace of the king. The Queen of India used to do all her work herself, even sweeping and cleaning her own house. Despite all these hardships, the Queen of India loved her husband immensely. She used to cook and feed Sultan with her own hands and make his bed herself. Once

her hand got burnt while baking bread, she started crying and tears came out. At that time, Sultan Nasiruddin was sitting nearby and reciting Quran Majeed. He looked at his wife and spoke!

Begum! I am always anxious in fear of the hereafter, but I do not despair of the mercy of Allah. You are a good-hearted woman; be patient, lest we be caught in the crime of ungratefulness to Allah.

Sultan Nasiruddin Mahmood was the king whose heart was full of knowledge and a remembrance of Allah. He loved the Prophet ﷺ so much that he never mentioned the name of the Messenger of Allah ﷺ without performing ablution. Once, he had to call one of his government servants Muhammad, so he called him Tajuddin. Khadim appeared and said that today, you called me Tajuddin, which is against the norm. He noted that, unlike usual, I had not performed ablution today, so I could not utter this holy name in such a condition.

Khonza Humayun

Mother of Chand Bibi or Chand Sultana

Khonza Humayun was the wife of Hussain Nizam Shah, ruler of Ahmed Nagar (961 – 972AH), and was the mother of Murtaza Nizam Shah, ruler of Ahmednagar (972 – 996AH. She was the mother of Chand Bibi or Chand Sultana. She was a sage and brave woman.

Hussain Nizam Shah died in 972AH. Her son, Murtaza Nizam Shah, was a minor at that time. He inherited the throne, but his mother, Khonza Humayun, was made his guardian because he was a minor. Khonza Humayun ruled Ahmednagar for six years.

After that, some of the princes of the government turned against her because they thought she had given too much power to her brother. So, they started conspiring against Queen Khonza. Eventually, they overthrew the Khonza Humayun.

(History of Farishta)

Chand Bibi or Chand Sultana

Chand Bibi's father was Hussain Nizam Shah, ruler of Ahmed Nagar (Deccan). Her mother's name is Khonza Humayun. Her parents made special arrangements for her education and training from childhood. The fame of her attributes spread far and wide. She was an expert in soldiering, horsemanship, swordsmanship, and javelin throwing. She was also taught to run the country. She was full of wisdom and understanding. When she grew up, and her fame reached Ali Adil Shah, the ruler of Vijayapura, he sent a marriage message for her to her father, Hussain Nizam Shah, and was accepted. She married Ali Adil Shah. Chand Bibi reached Vijayapura and made her in-laws her captives with her wisdom and good deeds. Apart from them, she also treated the ordinary people there very well.

Once Ali Adil Shah, Chand Bibi's husband, got the news that some of the court chiefs were conspiring against him and wanted to kill him. He tried to find out the names of these people but failed. He became apprehensive about his life. Chand Bibi saw her husband worried and upset and asked him why. "Some people want to kill me," said her husband. Chand Bibi reassured him that no one can harm you as long as I live. At night, Chand Bibi started guarding her bedroom. One night, she heard someone jumping upstairs. Chand Bibi, instead of calling the guards and without waking her husband, climbed the roof alone with her sword. There stood two masked men with swords. They landed on Chand Bibi. Chand Bibi changed her move and struck one of them while

playing herself. He piled up there. When the other went ahead, he suffered the same fate. Ali Adil woke up at the noise and ran upstairs. He was shocked to see the scene, and he spoke! Chand Begum! If the whole world becomes my enemy, I have no fear if you are with me."

Once, Chand Bibi went from Mayka (Bride's parent home) Ahmednagar to her father-in-law (Vijayapura) in a palanquin. Armed bodyguards accompanied her. The robbers attacked on the way. The guards kept fighting the robbers, and eventually, one by one, they were killed. Chand Bibi was left alone. Instead of being frightened, she drew her sword, came to the battle, and fought the robbers recklessly. She killed some of them, and the others escaped.

Her husband, Ali Adil Shah, passed away on 987AH. Her minor nephew succeeded her, and Chand Bibi became her guardian at her husband's will. She ruled like this for many years. Then, some ministers and emperors started conspiring against her. Chand Bibi got fed up with them and went to Ahmednagar. After she left the scene, the ministers began distributing and dividing selfishly among themselves, which caused them to split and become enemies. Ali Adil Shah's son Ibrahim took advantage of their disagreement, eliminated them individually, and became the ruler himself. He called his mother, Chand Bibi, back to Vijayapura. She came to Vijayapura, but now her interest in government affairs is shallow. She didn't want to get too involved in politics.

Chand Bibi's father, Hussain Nizam Shah, died in 972AH, while Murtaza Nizam Shah ascended the throne in

place of his father under the tutelage of his mother, Khonza Humayun. His mother ruled for six years, after which several ministers seized power. Murtaza Shah remained a king with no control.

Murtaza Shah passed away in 996AH. After his death, Miran Hussain, Ismail Shah, and Burhan Shah-II sat on the throne alternately and ruled till 1003AH. During the reign of Burhan Shah, King Akbar sent Prince Murad and the Khan-Khanan to capture the Deccan. Burhan Shah offered him one of his provinces, Barar, but the matter was still in dispute when Burhan Shah died. After that, Ibrahim Shah became the ruler, but some of his emperors turned against him, and they assassinated Ibrahim Shah. After that, three persons claimed the throne: Manjhu Khan, the lawyer of the empire, Ahang Khan, and Ikhlās Khan. Their conflict made the situation in the country worse.

When Chand Bibi learned about this situation, she came to Ahmednagar from Vijayapura. Meanwhile, Prince Murad, son of King Akbar, and the Khan-Khanan had invaded and reached near Ahmednagar. Chand Bibi vowed that she would save her ancestral government. First, she expelled her opponents from the palace and joined the rest of the emperors with wisdom and politics. Then she sought help from Muhammad Coolie Qutb Shah, ruler of Golkonda, and Ibrahim Adil Shah, ruler of Vijayapura. At the same time, she strengthened the security arrangements of the fort. After doing all this, she wrote to Prince Murad that if you want to come to Ahmednagar as a friend, come with great pleasure. You will find us highly hospitable. But if you intend to occupy Ahmednagar, then understand that the children of Ahmednagar will

be sacrificed for the sanctity of their homeland and will not allow anyone to set foot on their land while they are alive. Prince Murad ignored the warning and moved on and reached Ahmednagar on the 23rd Rabi al-Thani 1004AH.

Chand Bibi took command of the army and shelled the Mughal army from the fort, which prevented the Mughal army from advancing. Prince Murad and Khan-Khanan, in consultation, surrounded the fort, and the siege lasted for several months. The Mughal army attacked the fort several times but had to retreat each time. At Chand Bibi's request, Ibrahim Adil Shah sent 25,000 cavalry, and Qutb Shah sent 6,000 cavalry and some infantry to help Chand Bibi. When Prince Murad was informed of this, he ordered his army to capture the fort before the reinforcements arrived. He called his army to dig a tunnel to the towers of the fort and destroy the fort by planting explosives near the buildings. Chand Bibi was also aware of all the happenings. When she found out about the tunnel, she filled it with water overnight. They filled three tunnels with water and made them useless.

Prince Murad immediately ordered an explosion in the tunnels. A crack was fifty yards wide from one place near the fort wall. Chand Bibi's soldiers panicked, but Chand Bibi stood bravely and firmly like a rock. She immediately ordered that all the cannons be dragged and brought to the place of the crack, and she herself came to the field on horseback with the sword in her hand. These cannons started shelling the Mughal army. The Mughal army used various tactics to advance, but due to the resistance of Chand Bibi, they could not move even an inch. There were heavy casualties on

both sides; the field was covered with the bodies of soldiers. Prince Murad was disappointed and had to retreat. It is said that in this battle, when Chand Bibi ran out of lead bullets, she ordered copper bullets to be fired, and when they ran out, she said, "Make gold bullets." For this purpose, she handed over all the gold and silver utensils, ornaments, and nobles of the royal harem to the army but did not accept defeat.

Overnight, Chand Bibi rebuilt the fallen wall and raised it three yards higher. In the morning, Prince Murad was stunned to see the wall, and his courage was broken. Prince Murad offered peace. Chand Bibi wanted to bring them to an end, but the people of the fort had been locked in it for a long time. On their advice, Chand Bibi was ready for peace. Opponents and supporters began to talk about Chand Bibi's bravery, courage, perseverance, and strategy. Every commenter was praising Chand Bibi. From that time onwards, the title of Chand Bibi became Chand Sultan.

The Mughals did not dare to look down on Ahmednagar for four years. But palace conspiracies weakened the power of the state. Four years later, King Akbar sent a large army under the command of Prince Daniel to conquer Ahmednagar. The country was weak internally. Chand Bibi set out to confront Prince Daniel, but Cheetah Khan, state minister Hamid Khan, and some other emperors betrayed her, tricked her into the queen's room, and killed her. Thus, the life of this brave woman ended tragically. After Chand Bibi, the Mughals quickly captured Ahmednagar.

(History of Farishta)

Queen Punji Khatun

Queen Punji Khatun was the wife of Vijayapura Ruler Yusuf Adil Shah (895 – 916AH)

She was a very worldly and far-sighted woman. When Yusuf Adil Shah died in 916AH, his minor son Ismail Shah ascended the throne, and Kamal Khan Deccani was appointed deputy ruler. Seeing a little child ruling, Kamal Khan wanted to become a king. He planned to assassinate the minor Ismail Shah. When Ismail Shah's mother, Queen Punji, learned of Kamal Khan's plan, she thwarted it. But great caution was needed at that time because the army of the court and most of the emperors were with Kamal Khan. In this regard, Queen Punji took Yusuf Turk, the husband of her son Ismail Shah's midwife, into confidence. He was ready to give his life for Ismail Shah. Queen Punji used him to kill Kamal Khan, but Kamal Khan's supporters also killed him.

Kamal Khan's wife incited her son Safdar Khan to take revenge on Queen Punji and told him to kill Ismail Shah and his mother, Queen Punji, and seize power. Safdar Khan began preparations to attack the fort with the army. Queen Punji had 600 Mughal, Deccan, and Abyssinian soldiers. She gathered them all together and said to them! Ishmael is still a child; his enemy wants to kill him and seize the throne. Let those of you who are loyal to us and loyalty stay inside the fort and get ready to face the enemy, and those who love their

lives get out of the fort. Those who disbelieve will be punished one day or the other.

After hearing the speech of the Punji Khatun, three hundred warriors pledged to support her; the rest left the fort and joined Safdar Khan. The Punji Khatun closed all the fort gates, making her devotees stand on the roof. Then she, Dilshad Agha (Ismail Adil Shah's paternal auntie), a few other women, and Ismail Adil Shah went to the highest place of the palace and stood. The women were dressed in men's clothing and armed with bows and arrows. Meanwhile, Safdar Khan's army reached near the fort and ordered the army to attack the fort.

Punji Khatun, Dilshad Agha, and other women shot arrows at the soldiers. At the same time, they started throwing stones from above. Safdar Khan was also increasing his pressure. At that moment, the loyalists of the Adil Shahi family rushed to the aid of the Punji Khatun with fifty artillery pieces. The brave women prayed for him, hung the ropes, and pulled him up. They started shelling the enemy with the cannons in the fort.

Now, Safdar Khan, on his mother's advice, changed his tactics and tried to tear down the fort's walls with large cannons. Seeing this, the Punji Khatun told all her companions to hide. When they left the battle and hid, the women took off their men's clothes, put on women's clothes, and stood on the roof. Safdar Khan thought that the army of the fort had left the Punji Khatun behind and fled. Now, it is straightforward to capture the fort. So, he ordered the military to attack

again. His army advanced enthusiastically, broke down the fort's gate, and entered the fort. The Punji Khatun signaled to her soldiers to attack them. They chanted the slogan of Allahu Akbar and fell on them. The women started raining arrows on them from above. Safdar Khan's soldiers panicked. An arrow also hit Safdar Khan's eye, and he hid in the middle of the fort wall. The Punji Khatun was cheering on her soldiers. When Punji Khatun saw Safdar Khan under the fort wall, she asked her son Ismail Shah to throw a large stone at her from above. The son stared at him and threw stones at him, and he collapsed. When her army saw their leader dying, they ran away. After this victory, Ismail Adil Shah ruled without fear or favor.

Ismail Shah carried the body of his Mohsin Yusuf Turk with great honor and respect and erected a magnificent tomb over his grave. The Punji Khatun treated Safdar Khan's mother very generously. She was taken to a safe place with dignity and respect. Due to the bravery and courage of the Punji Khatun, Ismail Adil Shah ruled for 25 years. The Adil Shahi dynasty ruled over Vijayapura for one and a half hundred years.

(History of Farishta: Volume II)

Queen Safia

Wife of Sultan Murad III, ruler of the Ottoman Empire

Queen Safia was the wife of Sultan Murad III, ruler of the Ottoman Empire (982 – 1003AH). Her title was Badshah Begum. Queen Safia was from Venice. She had enslaved the Venetians, so they never caused a commotion against the Ottoman Empire.

The queen was very present-minded and had excellent skills in political matters. Queen Safia was brilliant and closely watched the country's governance. Because of her extraordinary abilities and talents, she could immediately spot any political ups and downs. Because of the Queen's abilities, Sultan Murad III ruled with satisfaction for 22 years, and peace and order prevailed in the country.

The Queen was also very interested in public welfare work. She always tried to benefit and facilitate the people of the country. Sultan Murad loved and valued the queen very much. He followed her advice. He had given the queen broad powers.

When Sultan Murad III died in 1003AH, his son, Sultan Muhammad III, ascended the throne. Even in his time, the influence of Queen Safia remained the same as in the time of Sultan Murad III.

(Stanley Lane Pool)

Princess Fatima Khanum

Princess Fatima Khanum was the daughter of Sultan Salem, the Ottoman ruler of Turkey. She was a very kind and pious woman. She was very interested in public works.

In 216AH, Queen Zubeida built the Zubeida Canal to provide water to the pilgrims. Almost seven hundred years later, all its springs and wells dried up despite its care over time. The canal was broken from different places and was filled with sand and rocks. There was almost no water in it. Due to the water shortage in 965AH, the condition of Makkah Mukaramah was as before the canal became Zubeida.

When Princess Fatima Khanum found out about the condition of the canal, she decided to have it repaired and re-opened. She paid fifty thousand Ashrafis and ordered her special servant Ibrahim ibn Takreen to go to Makkah to clean the canal first and fix it completely. And the wells that have been closed should be dug again and made usable.

Ibrahim ibn Takreen went to Makkah and gathered great engineers and artisans from Egypt, Syria, and Yemen. Hundreds of laborers were deployed with them to clean the canal. They worked hard to clean the canal. Wherever the canal was broken, it was repaired. They wanted to take the canal of Zubeida to Makkah beyond Chah Zubeida, but on the way, a rock

came, which went two thousand feet. It was fifty feet thick and had no estimate of width.

It seemed impossible to cut the rock. Ibrahim Takreen lost his temper and informed Queen Fatima that the canal could not proceed because of the rock. The princess was courageous. She wrote a decree to Ibrahim Takreen to cut the rock at all costs and bring the canal inside Makkah.

So, hundreds of laborers and experts began cutting the rock. Dynamite was not invented then, and there were no big machines like how mountains are cut today. They would light fires on stones, and when they softened a little, they would cut them with sharp tools. They continued to work hard for ten years, and Princess Fatima Khanum generously compensated them. After continuous hard work, the day came when the obstacle of the whole rock was removed. After the rock broke, the canal was extended to Makkah.

The people of Makkah had no place to rejoice. When the water arrived, they gave feasts generously to the poor and needy and fed them. Workers and engineers working for the government were rewarded with cash and expensive clothing. Princess Fatima Khanum is called "Zubaida Sani," thanks to this good deed.

(Al-Hasnat Monthly, Rampur)

Janan Begum

Daughter-in-law of Mughal emperor Akbar

Janan Begum was the daughter of Abdul Rahim Khan-Khanan. She was married to Prince Daniel, son of the Mughal emperor Akbar.

Mirza Abdul Rahim Khan-Khanan was seen with great respect and dignity in the Akbari Darbar. He was a prominent and respected person of this era. His position was the highest in the princely kingdom. His courage and bravery were evident in the fact that he had performed outstanding deeds in the great battles of the Deccan and the fierce fighting of Chittor, which will always be remembered in the history of India. He was a warrior who won the Mughal empire and expanded its scope. Just as Khan Khanan was second to none in bravery and courage, in the same way, he was excellent in understanding and wisdom. Janan Begum was the daughter of this noble father; she was famous in the whole country because of her beauty, knowledge, and grace. She was also distinguished for her natural goodness, integrity, and business acumen. She was her parents' only daughter. She was attached to religious studies to such an extent that she made it the mainstay of her life. It seemed that nature had created her to serve religion.

Allah Ta'ala blessed her both with good looks and good character. She had excellent manners. Her knowledge and grace can be gauged from writing a Persian commentary on the Holy Quran. She was a woman who obeyed Sharia orders. She also had the blessing of Hajj Baitullah. Emperor Akbar highly valued

her academic skills. He was very impressed when he saw her commentary on the Qur'an. He rewarded her fifty thousand dinars, giving it a prominent place in his library. She was also fond of poetry and used to recite poems.

When Janan Begum reached puberty, Akbar proposed her marriage to Prince Daniyal, which her father accepted. This marriage ceremony took place in 1006AH, corresponding to 1598AD. On this occasion, lamps were lit in the entire city, all the markets were decorated, and wealth was generously distributed among the people. Because Janan Begum was a scholar, the royal women were barred from many rituals practiced in those times and were against the sharia. She tried her best to avoid these futile and pointless rituals and not to do any act that was against the Islamic Shari'ah. Despite this precaution, it is said that two crore five million rupees were spent on this wedding.

After the death of her husband, she spent her whole life as a widow. Once, King Jahangir sent a message of marriage, but she forbade him. Despite being a member of the most prominent family in India, she knew herself to be inferior to others and never took any step that would hurt anyone. Her lifestyle was effortless. She never had a quarrel or disagreement with any lady of Qasr Shahi. She considered evil or the backbiting of others very bad and avoided it.

Janan Begum died in the year 1070AH / 1659AD.

(Akhtar Taban)

Queen Noor Jahan

Wife of Mughal emperor Noor-ud-Din Muhammad Jahangir

Her real name was Mahr al-Nisa. She was the daughter of Etemad-ul-Dawla Mirza Ghias Beg and the beloved wife of Mughal emperor Noor-ud-Din Muhammad Jahangir. Mirza Ghias Beg belonged to a distinguished family in Iran. Queen Noor Jahan was highly educated. Queen Noor Jahan's father had been a minister and ruler of Marv in Khurasan. But ironically, he had to leave Iran. In the tenth century, Hijri turned to India. When the family arrived in Kandahar on the same trip, his wife gave birth to a daughter named Mahr al-Nisa.

When Mirza Ghias Beg reached India, he gained access to Akbar's court. Seeing his abilities and experience, King Akbar included him in his emperors. Mirza Ghias Beg was well-versed in comprehension, calligraphy, composition, poetry, and literature. It soon made its way into the heart of King Akbar. King Akbar gave him the title of Etemad-ul-Dawla.

Queen Noor Jahan was a brilliant, educated woman with a good command of the Persian language, poetry, and literature. Along with these abilities, she also handled household affairs very well. She had a great sense of humor and sophistication. When she grew up, her father married her to Ali Coolie Khan. He was a courageous young man. For his bravery, he was given the title of Sher Afghan. Her married life was pleasing. She had a daughter named Ladli Begum. His enemies killed Sher Afghan.

After the killing of Sher Afghan, Mehr al-Nisa became very depressed. Her father, Etemad al-Dawla, sent her to the palace to serve Jahangir's stepmother, Saleema Begum. When Jahangir saw Mahr-e-Insa in the celebration of Nowruz in 1020AH, he was very much impressed by her beauty and manners and wanted to marry her through his mother. Mahr al-Nisa also agreed to the marriage. They got married two months later.

After entering the Haram Shahi, Mehr al-Nisa overpowered Jahangir with her talents, manners, and wisdom. Jahangir first addressed her as Noor Mahal and then as Noor Jahan. By Jahangir's order, Noor Jahan's coin was issued. Jahangir used to take Noor Jahan with him on his travels and also used to take her for hunting. Noor Jahan once killed a lion with a gun while hunting near Fatehpur Sikri in 1619 AD.

Jahangir had a son, Sheharyar, from his second wife. In 1029AH, Jahangir got engaged to Noor Jahan's daughter, Ladli Begum. On this occasion, Jahangir conferred the rank of 8,000 infantry and 4,000 cavalries on Prince Shehryar and wished him a long life and prosperity. Shortly after the engagement, they got married with great fanfare.

Now, Noor Jahan had started participating in court politics behind the scenes. The goal was to clear the way for her son-in-law to succeed. At the same time, she spared no effort in serving Jahangir. She took care of his health in every way. Jahangir was addicted to too much alcohol, and Noor Jahan tried to keep him in moderation. Once in a while, Jahangir said!

I bestowed the Sultanate to Noor Jahan. I only want a glass of wine and half a kilogram of meat.

Despite this selflessness, Jahangir left no stone unturned in bringing justice to the people. Prince Khurram (Shah Jahan) was the worthiest son of Jahangir. He was the son-in-law of Noor Jahan's brother Asif Jah. Noor Jahan used such tricks to bring Prince Khurram out of Jahangir's sight, and Jahangir and Prince Khurram (Shah Jahan) fell out with each other. Jahangir crushed the revolt of Shah Jahan through Mahabat Khan. In return for this service, Mahabat Khan was given the title of Khan-Khanan Salar and promoted to 7,000 infantry and 7,000 cavalries. He announced his son Khanazad Khan to the rank of five thousand cavalry. Queen Noor Jahan used her politics to turn the king against Mahabat Khan. He was first appointed the Governor of Bengal. He was then ordered to send the elephants he had seized in Bengal to the court. In addition, he should be present in the court after calculating the royal revenues and dues.

Mahabat Khan sent all the elephants to the king and went to pay homage to the king. But obstacles were put in his way, so he could not meet the king. On the other hand, his son-in-law Khawaja Barkhordar Naqshbandi bin Khawaja Umar Naqshbandi was arrested on the charge of marrying the daughter of a leading royal official (Mahabat Khan) without the permission of the king. Not only was he stopped, but he was flogged, and all that his wife got in dowry was confiscated by the government. This incident infuriated Mahabat Khan. Sometime later, while King Jahangir and Queen Noor Jahan were on their way to Kabul, Mahabat Khan took Jahangir and Noor Jahan into custody on the banks of the Jhelum River. It was a critical time. Noor Jahan thwarted Mahabat Khan's

plan with great ingenuity and wisdom and considered it safe to flee.

The king fell ill in 1037AH/1627AD when Noor Jahan went to Kashmir with King Jahangir. Noor Jahan left no stone unturned in his care and service. But Jahangir's last hour he had come. He died at Pir-Panjal on November 7th, 1627AD / 28th of Safar 1037AH. His body was brought to Lahore and buried in Noor Jahan's Garden, "Bagh Dilkasha." A considerable mausoleum was built on the tomb for one million rupees. Noor Jahan took a personal interest in its construction. She continued to oversee the work until the tomb was ready.

After Jahangir's death, Noor Jahan and her brother Asif Jah had a bitter feud. Noor Jahan wanted to make her son-in-law Prince Shehr Yar king, and Asif Jah wished to make her son-in-law Prince Khurram (Shah Jahan) king. Political maneuvers continued. Eventually, Asif Jah succeeded, making Prince Khurram Shah Jahan king.

Even after Shah Jahan became king, their struggle continued. Shah Jahan arrested Prince Shahar Yar and blindfolded him with hot rods in his eyes. He was later assassinated along with other princes.

Noor Jahan withdrew from politics. She lived a seclusion, wholly isolated from the country's affairs. She lived for 18 years after Jahangir's death. All this time, she stayed in Lahore. Shah Jahan had fixed an annual stipend of Rs. 200,000 for her. In Jahangir's time, she lived a very comfortable life. She invented new jewelry, costumes, make-up, and perfumes. But after

Jahangir's death, she lived a straightforward life. She spent most of her stipend disseminating knowledge, giving alms, and marrying orphaned girls.

In the life of King Jahangir, she built a grand mausoleum in Agra on the death of her father, Etemad-ul-Dawla (1031AH). A huge inn, known as the Noor Mahal, was also built in the Jalandhar district.

Noor Jahan died in Lahore on May 27th, 1645AD, according to 29th Shawwal 1055AH. Her tomb is near Jahangir's tomb in Shahdara, Lahore. When her daughter Ladli Begum died, she was also buried in the same grave.

(Tuzak-e-Jahangiri, Naqoosh Lahore No.)

Queen Arjumand Bano (Mumtaz Mahal) Wife of Mughal King Shah Jahan

Queen Arjumand was the daughter of Noor Jahan's brother Asif Jah. Her mother was the daughter of Mirza Ghias-ud-Din Ali Qazdini, an army commander during the reign of King Akbar.

Arjumand Bano was born on 14th Rajab 1001AH. Her parents taught her with great care. When King Jahangir learned about her manners, knowledge and skills, literature, and beauty, he asked for her relationship with his son Shah Jahan, which was accepted. Her marriage took place with great pomp and circumstance in 1021AH / 1612AD. The wedding ceremonies were performed in the grand palace of Etemad Al-Dawla. King attended the wedding ceremony. The groom placed a diamond necklace around the bride's neck with his hands, which was declared 500,000 Mehar.

Shah Jahan loved her dearly because of Arjumand Bano's beauty and good manners. He also took his wife with him whenever he went on a trip. In 1628 AD, according to 1038AH, when Shah Jahan ascended the throne, on the occasion of his coronation, he gave the title of Mumtaz Mahal to Arjumand Bano and gave her large land as a gift. Over time, the love between the couple grew. Shah Jahan used to consult his wife in every matter. Arjumand Bano, being compassionate, always sought decisions from King Jahangir in the people's interest. She saved many people from death and reduced the punishment of many. Despite all this, she was a housewife who disliked

interfering in the kingdom's affairs. But for her husband's comfort and pleasure, she sometimes took part in some issues. She received an annual stipend of Rs.12 lakhs from the royal treasury. Most of which was spent on the poor, needy, and orphans.

When Shah went to Deccan in 1040AH, he took his wife Mumtaz Mahal. Mumtaz Mahal gave birth to a daughter near Burhanpur. Immediately after her birth, Mumtaz Mahal passed away on June 17, 1631 AD, according to 17th Dual-Qaeda 1040AH.

Shah Jahan was shocked by the death of Mumtaz Mahal and did not marry another woman after her. Mumtaz Mahal's body was brought from Burhanpur and buried in Agra. On it, Shah Jahan built a magnificent mausoleum, still known as the "Taj Mahal." It is one of the most beautiful buildings in the world. Some aspects of industrial construction and art are second to none. Therefore, the Taj Mahal became an immortal memory of Shah Jahan's and Mumtaz Mahal's eternal love.

Mumtaz Mahal had fourteen children, half of whom died early, including four princes and three princesses. The rest of the names are as follows:

Dara Shikwah, Mohammad Shuja, Mohammad Murad Bakhsh, Aurangzeb, Jahan Ara Begum, Roshan Ara Begum, and Gohar Ara Begum.

(Bazm Teymuria – Mashahir Niswan)

Princess Jahan Ara Begum

Daughter of Mughal King Shah Jahan

Princess Jahan Ara Begum was the eldest daughter of Mughal King Shah Jahan. Her mother's name was Arjumand Bano (Mumtaz Mahal). She was born on April 2, 1614AD, according to 21st Safar 1023AH. Her titles were Begum Sahib, Badshah Begum, and Fatima-ul-Zaman. She was educated to a very high standard. She was also a scholar in religious studies. Apart from them, she also had a taste for poetry and literature. She was very generous, compassionate, and appreciative of knowledge and scholars. She has not been married all her life, but the Shari'ah strictly bound her daily. She was very interested in public works. She tied up the benefits of the poor and needy. Most of her time was spent in charity and worship. Shah Jahan had fixed an annual stipend of Rs. 600,000 for his daughter, Jahan Ara Begum. In addition, there was a property in her name, the income of which came to her.

Shah Jahan had built his daughter's palace near him and used to meet her daily. Queen Mumtaz Mahal passed away four years after Shah Jahan ascended the throne. His daughter, Jahan Ara Begum, did all the king's royal palace management. She loved her father very much. Whatever food was prepared for him, she would not send it to her father for dinner until she tasted it. She was very close to the veil.

Once, one night, she was leaving the king and going to her bedroom when her foot became entangled

with a camphor candle, and her clothes caught fire. The princess did not make any noise out of shame that people would come and see any part of her body. Coincidentally, four maids following her at a distance saw the princess wrapped in flames. They ran and tried to put out the fire. While extinguishing the fire, the princess's hand and arm were burnt, and two slave girls were also badly burnt. The princess fainted from the shock. When the king heard this, he became unfortunate. He called in surgeons and physicians from far and wide and assigned them to treat the princess.

When the princess recovered, Shah Jahan distributed five lakh rupees in the way of Allah. Of this, Rs. 100,000 was allocated in Makkah, Rs. 50,000 in Madinah, and the rest to low-income people, orphans, and widows.

In 1053AH, Jahan Ara Begum had built a magnificent masjid adjacent to the main gate of Agra Fort. Its construction cost Rs. 500,000 and was completed in 1058AH. Along with this, a madrassa was also established, which was very successful for a long time. In addition, the princess-built inns and gardens in various places. She made a massive garden in Lahore. Now, this garden has a high carved door known as "Chauburji." On the east side of this door is the "Ayat Al-Kursi" written in blue letters. It also has the year of its construction, 1056AH, written on it.

Princess Jahan Ara Begum had great respect for saints and elders. She was a disciple of Hazrat Mullah Shah Qadri (ra), an elder of the Christian dynasty. The

princess also authored two books, *Monis Al-Arwah* and *Sahabia*. The first book contains the biographies of Hazrat Khawaja Moinuddin Chishti Ajmeri (ra) and his caliphs, and the second includes the incomplete biographies of Hazrat Mullah Shah Qadri (ra). She has never missed any obligatory prayer since the princess regained consciousness. She also used to observe Nawafil fasts so that the passions and desires of her youth would die.

The princess remained very obedient and submissive to her father throughout her life. Fighting took place at Samo Garh between Aurangzeb and Darul Shikwah. Darul-Shikwah was defeated in this battle. Aurangzeb Alamgir defeated Darul Shikwah, imprisoned his father, Shah Jahan, and took the throne himself. Where Jahan Ara Begum did not leave her father even then. As long as he lived, the princess served him. During Shah Jahan's captivity, Princess Jahan Ara Begum acted as an intermediary between Aurangzeb and Shah Jahan. All correspondence was through her.

The princess also greatly loved her brother Darul Shikwah, so she remained under Aurangzeb Alamgir's tutelage for some time. But later, the tension subsided. Aurangzeb doubled his stipend, and he treated her with great respect. After eight years of captivity, Shah Jahan died at the Agra Fort. Princess Jahan Ara Begum arranged all the shrouds and burials on her death. Aurangzeb Alamgir came to her for condolence.

Princess Jahan Ara Begum died in 1049AH / 1681AD. In her lifetime, she had built a simple mausoleum for

herself in the premises of the shrine of Hazrat Khawaja Nizamuddin Auliya (ra) in Delhi. So, she was buried in it.

The couplet is engraved on her grave forehead:

بغیر سبزہ نشو شد کسے مزارِ مرا کہ قبر پوشِ غریباں ہمیں گیاه بس است

Whose mausoleum died without greenery? We have enough grass to cover the graves of people with low incomes.

Aurangzeb Alamgir was in the Deccan at the time of Princess's death. When he heard the news of his sister's death, he began to weep.

It is said that Princess Jahan Ara Begum had left a property of Rs. 30,000,000. According to his will, all this wealth was distributed among the servants of the shrine of Hazrat Khawaja Nizamuddin Auliya (RA).

(Mashahir Niswan)

Princess Roshan Ara Begum

Second daughter of the Mughal emperor Shah Jahan

Princess Roshan Ara Begum was the second daughter of the Mughal emperor Shah Jahan. She was born on the 2nd of Ramadan, 1026AH (September 1617AD). Her mother was Arjumand Bano (Mumtaz Mahal). She was the real sister of Princess Jahan Ara Begum. She was a very educated and well-mannered woman. She also learned political wisdom and an understanding of other sciences and arts. She was also an expert in calligraphy. She hasn't been married all her life. She received a reasonable estate and an annual stipend from her father. She used this money to help the poor and needy a lot.

Shah Jahan used to consult him on domestic and family matters. In this regard, Aurangzeb Alamgir also followed in his father's footsteps. He also gave Roshan Ara Begum the same status as she had during her father's time.

She was a religious and pious woman. Among the brothers, she loved Aurangzeb Alamgir the most. When Aurangzeb quarreled with his brothers, she sided with Aurangzeb Alamgir. When Dara-Shikwah and Aurangzeb's other brothers plotted to assassinate Aurangzeb, it was foiled by Princess Roshan Ara Begum.

She said that after the battle of Samo Garh, when Aurangzeb Alamgir deposed his father, Shah Jahan, and locked him in the fort of Agra, the father called his

son for a meeting. On this occasion, inside the fort, the supporters of Dara-Shikwah planned that when Aurangzeb entered the fort, some armed women would attack him and arrest or kill him. Princess Roshan Ara Begum learned about this conspiracy and informed Aurangzeb about it. Aurangzeb devised another way to meet his father and escape being trapped by his brothers.

Princess Roshan Ara Begum was a pious, abiding, and ascetic woman; she hated backbiting and accusations and cared a lot for people experiencing poverty and people in need.

Princess Roshan Ara Begum was very interested in public welfare works. She had built a lovely garden in Delhi. Princess Roshan Ara Begum greatly benefited Aurangzeb with her keen intellect, tact, and political insight. With her support and assistance, he succeeded in defeating the ambitions of his opponents and taking the throne.

(Mashahir Niswan)

Princess Roshan Ara Begum died on Thursday, 17th Jumadi Al-Awwal 1028AH, corresponding to September 1617AD.

Queen Aiz al-Nisa Begum

Wife of Mughal King Shahabuddin Muhammad Shah Jahan

Queen Aiz al-Nisa Begum was the wife of Mughal King Shahabuddin Muhammad Shah Jahan. She was given the title of "Akbarabadi Mehal" by the king.

She was a very pious, devout, and benevolent woman. She built a masjid in Delhi for Rs 1.5 lakh then, known as Akbarabadi Masjid. She had dedicated money for the daily expenses of this masjid. She built the masjid's baths and ablution rooms with pocket money. She issued scholarships for scholars and students. The Akbarabadi Masjid in Faiz Bazaar in Delhi still commemorates this virtuous woman.

(Mashahir Niswan)

Princess Nadira Begum

Wife of Mughal prince Dara-Shikwah

Princess Nadira Begum was the daughter of Prince Sultan Pervez. She married her cousin Dara-Shikwah.

King Jahangir posted Princess Nadira Begum's father on expeditions to Allahabad and Deccan. At the same time, Dara-Shikwah's brother, Prince Khurram (Shah Jahan), rebelled against his father. Therefore, Sultan Pervez was sent to Deccan to control it. Sultan Pervez was addicted to alcohol. He died at the age of 35 in 1035AH. His body was brought to Agra and buried in his garden. Nadira Begum was very young at that time. King Jahangir (Her Grandfather) placed the hand of compassion on the head of the orphaned granddaughter and did not let her miss her father. Her grandfather also died two years later. At that time, her uncle Shah Jahan was sitting on the throne.

Shah Jahan also took great care of Nadira Begum and her mother. Princess Nadira Begum was educated to a high standard. When Princess Nadira was young, she did not have her example in terms of both appearance and nature. She was married to Prince Dara-Shikwah in 1042AH. The wedding took place with great fanfare. There was also lighting and fireworks at the wedding. Poets also recited poems. The marriage cost Rs 32 lakh at that time.

Nadira Begum gave birth to two sons, Prince Sepehr Shikwah and Prince Suleiman Shikwah. Nadira Begum was very interested in public works. In this regard, she built many buildings. She had made an entire village

near Allahabad. This village still exists today. Its name is Begum's Inn.

After defeating by Aurangzeb in the battle of Samogarh, mountains of misery and suffering fell on Dara-Shikwah. He ran for his life. In these days of trouble, Nadira Begum gave her full support. She encouraged him and tried her best to alleviate his grief. Dara-Shikwah also felt relieved by his wife's reassuring words.

Nadira Begum fell ill after suffering hardships and died of diarrhea. Before she died, she bequeathed that my body be taken to Lahore and buried at the feet of Hazrat Mian Mir (a). So, Dara-Shikwah placed her body in a coffin and sent it to Lahore with seventy men. She was buried in Dargah Mian Mir's premises (ra). This incident is 1069AH according to 1659AD.

At the same time, Malik Jeevan, a landowner of Dhandari Kalan, made Dara-Shikwah his guest and arrested him so that he could please Aurangzeb Alamgir. Aurangzeb Alamgir, taking a fatwa from the scholars, had killed Dara-Shikwah on the 22nd Dhuel-Hijjah 1069AH on the charge of rebellion.

Dara-Shikwah, during his heyday, had started construction in the compound of Mian Mir (a). Due to its decline and death, those constructions stopped. It is said that Aurangzeb Alamgir, after ascending the throne, completed these unfinished buildings and built a baradari on the tomb of Princess Nadira Begum, which still exists. At the same time, a pond and a bridge were built. The pond no longer exists.

(Mashahir Niswan, Zafar Namah Shah Jahan)

Princess Zeb-un-Nisa

Eldelst daughter of the Mughal emperor Aurangzeb Alamgir

Princess Zeb un-Nisa was the eldest daughter of the Mughal emperor Aurangzeb Alamgir. She was born on 20th Shawwal 1047AH on 7th March 1638AD in Daulat-Abad (Deccan). Her grandfather named her Zeb-un-Nisa. Her mother's name was Rabia Durrani Begum, but she was known as Dilras Bano. Her maternal grandfather's name was Shah Nawaz Khan Safavi. Princess Zeb-un-Nisa was born in Daulat-Abad but was celebrated in Delhi. Gifts were distributed to many poor people.

Princess Zeb-un-Nisa was educated to a very high standard. When she was four years, four months, and four days old, she was called Bismillah in an Islamic way. Hafiza Maryam was appointed as her mentor. Hafiza Maryam was the wife of Mirza Shukar-ullah Khan Kashmiri and was a great scholar. She taught Princess Zeb-un-Nisa with great diligence and attention. The princess was also brilliant. She had memorized the Holy Qur'an at the age of eight and read early books on Deniyat. When Aurangzeb learned about this, he gave thirty thousand Ashrafis as a reward to her talented daughter and provided a lot of wealth to Hafiza Maryam (RA).

After that, the princess learned grammar from Mullah Ahmad Jeevan Amethi. He had also been a teacher of Aurangzeb. She read other religious books from him, too. After him, the princess was made a Mullah Saeed

Ashraf Mazanderani disciple. He was one of the most outstanding scholars, writers, poets, and eminent writers of that time. For fourteen years, he taught the princess not only hadith, jurisprudence, and other essential sciences but also calligraphy and instilled in her a taste for poetry and literature. She had built a library of her own in which she had collected scarce books.

Princess Zeb-un-Nisa had access to Arabic and Persian. She had a knack for writing Nastalik, Naskh, and Shakira. The Bhopal Library still houses the calligraphy of Princess Zeb-un-Nisa. Scholars and poets highly esteemed the princess. She used to reward them. In addition to her teachers, she had the patronage of Haji Abdul Wasi bin Haji Muhammad Jan Qudsi, Azizullah Khan Aziz and Mirza Khalil. At the princess's request, Mullah Safi-ud-Din Ardabili translated Imam Fakhr-ud-Din Razi's (ra) Tafsir Kabir into Persian and named it Zubda-ul-Tafasir. This translation consisted of several volumes. The princess has written many quatrains, lyric poems, and miscellaneous poems.

1659AD, according to Ramadan 1069AH, Aurangzeb Alamgir defeated all the other claimants to the throne and placed the crown on his head. Princess Zab-un-Nisa presented him with a valuable gift, which the king accepted and gave the princess a reward of four lakh rupees. The following year, the princess showed a practical gift, and the king took it and gave the princess many jewels.

The princess was usually engaged in academic and literary pursuits and was isolated from domestic politics. Once, the princess came to the king's notice due to a misunderstanding.

In 1092AH, the ruler of Rajputana rebelled against the king. The king sent Prince Muhammad Akbar, the real brother of Princess Zeb-un-Nisa, to quell the revolt. When the prince reached Jodhpur, he was deceived by the rebellious Rajput, and he allied with them. The envious people of Princess Zeb-un-Nisa told the king that the princess was a supporter of her brother, Prince Muhammad Akbar. So, the king became angry with her and locked her in the fort of Saleem Garh. At the same time, her annual stipend (Rs. 4 lakh) was stopped, and all her possessions were confiscated. But soon after the investigation, it was proved that the princess was utterly innocent. So, she was honorably released, her stipend was restored, and her confiscated property was returned.

In 1094AH, Prince Kambakhsh, the brother of Princess Zeb-un-Nisa, married Aram Bano, daughter of Siadat Khan Safavi. Princess Zeb-un-Nisa performed all the wedding ceremonies, and the wedding took place in her palace. The princess was not married herself. The princess was in a very high position in terms of character. She strictly obeyed the rules of Sharia. She always wore plain and white clothes. Ever since she regained consciousness, the obligatory prayers have never been missed. She performed Nawafil and Mustahab with great enthusiasm. Stipends were fixed

for poor girls, widows, orphans, and needy people. Her charity was generous.

Princess Zeb-un-Nisa made many gardens, buildings, and inns in her life.

Princess Zeb-un-Nisa passed away in Delhi on the Muharram 1114AH / 1702AD. He was 67 years old at that time. At that time, Aurangzeb was in the Deccan. By order of the king, the princess was buried in Bagh Seh Hazari Delhi, and later, her tomb was built.

(Mashahir Niswan)

Queen Mah Pakar

Mother of Ottoman Empire Sultan Murad IV

Queen Mah Pakar was the mother of the 18th ruler of the Ottoman Empire (Turkey), Sultan Murad IV (1032 - 1049AH). At the time of his accession to the throne, Sultan Murad was only twelve years old, and the condition of the empire was deplorable. The treasury was empty; the arsenal was short of weapons. The governors of Asia Minor, Egypt, and Lebanon rebelled. The Iranians occupied some border areas. Pirates plundered the Black Sea and the Bosphorus. There was chaos everywhere.

It was not the young Sultan's fault that the situation deteriorated. Fortunately, his mother, Mah Pakar, was wise, courageous, and resourceful. She faced all difficulties with great determination and perseverance and maintained the power of his son. When the Sultan became an adult and began to understand the kingdom's affairs, he took over the kingdom's business, but he always consulted his mother in all essential matters. Sometime later, a part of the army revolted. They assassinated the Prime Minister in front of the Sultan. The Sultan was a courageous man who stood up to the rebels. He and his loyal soldiers attacked the rebels with such force that they made a fatal mistake. The Sultan killed most of the insurgents and captured the rest. The Sultan subdued the Asia Minor rebels and then advanced to Baghdad, which the Iranians occupied. Fighting broke out with the Iranians, and they recaptured Baghdad. After graduating, he turned to Europe.

He was preparing to leave for Europe when the message of death came from Allah. He died in the realm of youth. He had no children. Then, his brother Abraham ascended the throne. His accession to the throne was also due to his mother, Queen Mah Pakar. Sultan Ibrahim did not prove to be a good ruler. The queen repeatedly persuaded him to give up luxuries and negligence, but he was unsuccessful.

Eventually, the emperors of the kingdom also began to complain about it. Queen Mah Pakar was forced to overthrow Sultan Ibrahim and enthrone his son, Muhammad IV. In 1058AH, according to 1648AD, Muhammad IV ascended the throne. He was seven years old at the time. Queen Mah Packer also continued to sponsor her grandson and run the government business.

In 1064Ah, according to 1654AD, Queen Mah Pakar passed away. After her death, the situation began to deteriorate. But fortunately, in 1066AH, Sultan Muhammad IV got a capable prime minister like Muhammad Pasha Kapreli. He rectified the problem and put the empire back on track.

A magnificent masjid in memory of Queen Mah-Pakar still stands in Constantinople (Istanbul). This is called Chitli Jama Masjid. Queen Mah Pakar had built this masjid in 1049AH.

(History of Islam, History of the Ottoman Caliphate)

Qudsia Begum

Qudsia Begum's original name was Odham-bai. She was the daughter of Mughal ruler Farakh Seer. She married Muhammad Shah, the king of India from 1719AD to 1748AD (1131AH to 1161AH). After the marriage, she was given the title of Nawab Qudsia Zamani. This lady was very wise and intelligent. It can be inferred from the fact that Muhammad Shah died suddenly on 27th Rabi al-Thani 1161AH after ruling for thirty-two years, then Qudsia Begum secretly took over the government's affairs and kept it for seven days. His death was not reported. This secrecy was adopted because the country was in danger of chaos and severe sedition, and the situation could go beyond his control. Placing her son Ahmad Shah on the throne, she announced the death of her husband.

She also participated fully in the taste and passion of the Mughal family for construction and decoration. She built buildings and gardens during her time. She created "Qudsia Bagh" at Kashmiri Gate in Delhi in her name. Who set his example in his beauty. There were twelve gates and a Masjid in the garden—people from far away used to visit there. A canal was dug out from the middle of the garden, which met with the Yamuna River and provided water to the trees in the nearby areas. Delhi had built a golden Masjid in 1751AH adjacent to the fort.

Qudsia Begum was a very benevolent and virtuous woman. She used to help the weak and the poor. She regularly recited the Quran and worshipped.

Qudsia Begum's son became the ruler after his father's death and ruled for seven years. Then, the political situation became terrible, and he was overthrown; he was imprisoned in Salem-Garh, and his eyes were then given hot stitches. He died in the same prison on 27th Shawwal 1188AH (January 1775AD) and was buried in Humayun's tomb in Delhi.

During her son's overthrow and subsequent imprisonment, Qudsia Begum went to Afghanistan and married her niece to Ahmad Shah Abdali. She died there in Afghanistan in 1199AH (1785AD).

Queen Bazm Alam

Mother of Sultan Abdul Majeed Khan, King of the Ottoman Empire

Queen Bazm Alam was the wife of Sultan Mahmud Khan II, the king of the Ottoman Empire, and the mother of Sultan Abdul Majeed Khan. She was a very pious, devout, virtuous, and benevolent woman.

She built a magnificent hospital near the "Garden of Goodness" in Constantinople (Istanbul). In which all kinds of patients were treated. A beautiful garden was built in the middle of the hospital to provide the patients with joy. The queen had dedicated her property to cover the hospital expenses. She directed that the patients should be treated in the hospital and their food and clothing should be arranged.

The queen also built a magnificent masjid near the Mohalla Topkhana, known as "Yeni Walada Jami."

In 1261AH, the Queen built a new bridge over the Golden Horn, known as "Mother Sultan Kubri." The bridge was built in the city's heart and later became a significant center of Constantinople's trade. In the same way, the queen did a lot of public welfare work. She is still remembered for her good deeds.

(Mashahir Niswan)

Bi Aman (Abadi Begum) (Mother of Maulana Muhammad Ali Johar and Shaukat Ali)

Bi Aman's real name was Abadi Begum. She was born in 1852 AD in Amroha, Moradabad district (India), in a famous branch of the Mughal dynasty. Her father had taken part in the war of independence in 1857AD for the sake of religion and homeland and then went into hiding forever. It is thought that he may have been martyred in a battle. Abadi Begum was five years old when her father's shadow rose from her head.

She got her primary education at home. In which she learned to recite the Qur'an. She married Abdul Ali Rampuri in Nagpur at a young age. He could not stay with her for long, and he died in 1880A at only 33. Bi Aman (ra) had six sons and a daughter. Bi Aman (ra) had also learned a little Urdu and Persian but could not write these languages. Despite this meager education, she gave her sons a higher education. She even sold her jewelry to meet the educational needs of the children. She taught her sons religion as well as English. She was very committed to fasting and prayers and bound her children for that.

In 1898AD, Bi Aman (ra) sent her son Maulana Muhammad Ali Johar (ra) to England for higher studies. On his return, Maulana Muhammad Ali Johar (ra) joined his brother Maulana Shaukat Ali (ra) in politics.

In the subcontinent, Bi Aman (ra) is the first woman of the independence movement to come to the fore. Her heart was full of passion for the freedom of the

homeland. But her life did not go well, and she could not see the country becoming independent. She passed away on 13th November 1924AD. Various associations, political parties, thinkers, and scholars of the time termed her death a significant loss to the freedom movement.

In the last years of the second decade of the twentieth century, undivided India was engulfed in a movement that affected every child, young and old. This movement became known as the "Khilafah Movement". The movement did not succeed, but its positive effects were felt for a long time. Maulana Muhammad Ali Johar (ra) and Maulana Shaukat Ali (ra) became famous in this movement. At that time, they were popular not only among Muslims but also among Hindus and Sikhs. Apart from the Hindu Congress, other political parties passed resolutions favoring the Khilafah Movement. It was the first-time veiled women took to the field for the subcontinent.

Maulana Muhammad Ali Johar (ra) and his brother Maulana Shaukat Ali (ra) were arrested by the government on September 1921AD, and the trial of this case started at Khaliq Dina Hall in Karachi on September 26, 1921AD and continued till October 1921AD. On November 4, 1921AD Maulana Muhammad Ali Johar (ra), Maulana Shaukat Ali (ra) and their five companions Maulana Hussain Ahmad Madani (ra), Maulana Nisar Ahmad Kanpuri (ra), Maulana Ghulam Mujaddid Sirhindi (ra) and Dr. Saifuddin Kachelo (ra) and Swami Shankar Acharya were sentenced to two years in prison. Hard work was ordered. Muslim women took to the streets under the leadership of Bi Aman (ra), the mother of the Ali

brothers. Muslim women, under the guidance of Bi-Aman (ra), rendered significant services in carrying out the task undertaken by the Ali brothers. Bi-Aman (ra) and Begum Muhammad Ali Johar (ra) visited remote areas nationwide. They went from house to house collecting donations, holding meetings, holding processions, and emphasizing the importance of the Khilafah movement on women and encouraging them to sacrifice their lives and property in it. Muslim women responded to her voice and helped her as much as possible. They even put their jewelry in their swing. Due to this, the movement could be continued.

In her old age, she had to visit different provinces. It was not a trivial matter. Meanwhile, the League's annual meeting was held in Calcutta, which was to be presided over by Maulana Muhammad Ali Johar (ra). But due to the arrest of Maulana, a picture of Maulana Muhammad Ali Johar (ra) was placed on the chair of the presidency, and the presidential speech was made in such a way that it became a part of history. In this speech, Bi-Aman (ra) gave a message to the nation which breathed new life into the freedom movement. During the detention of the Ali brothers, Bi-Aman (ra) was informed that her son was considering accepting certain conditions of the government and deciding to withdraw from the movement. On this news, Bi Aman (ra) told her sons! I have only urged you to bow before Allah. If you turn to the government for release and accept conditional release, I will strangle you both with my weak hands, and I will not forgive you milk on the Day of Judgment. When the government sentenced the Ali brothers to two years of hard labor,

Bi-Aman's (ra) encouraging challenge echoed throughout the country.

***{Give the life for Khilafah,
Said Bi-Aman to Muhammad Ali, his son}***

A meeting was held at Jamia Millia Delhi under the chairmanship of Hakim Ajmal Khan in 1923 AD.

Bi-Aman (ra) said in her speech! Son! I have taken off my burqa because no one in this country has any dignity left. I have seen my flag come down from the Red Fort in 1857 AD. I wish to see the foreign flag coming down from the Red Fort.

Meetings of the Khilafah Conference, Jamiat Ulema-e-Hind, the Muslim League, and the Indian Congress were held at the same place at Gaya in Bihar. This was the era of the Khilafah movement. The Ali brothers were serving prison sentences. Then came the news that the Lausanne Conference had broken up and that the British, along with the Greeks, were about to invade the Islamic Caliphate in Turkey. In response, a grand gathering was held with the participation of eminent thinkers and leaders of the time. The meeting was chaired by Bi-Aman (ra). Her speech was so exciting that Maulana Shah Suleiman (ra) unabashedly said, "What speech is this? This is a declaration of jihad." Even at this weak age, she did not lose heart. She became an enthusiastic mother and continued to teach courage and determination to the nation's sons. Bi-Aman (ra) arrived at her actual creator at 2:10 am on November 12th, 1924AD.

(Role of Muslim women in Tehreek-e-Pakistan)

Syeda Nishat un-Nisa Begum

Wife of Maulana Hasrat Mohani (ra)

She was the wife of Syed Al-Ahrar Maulana Syed Fazlul Hasan Hasrat Mohani (ra). Her father's name was Syed Bashir Hasan Mohani. He was also the uncle of Maulana Hasrat Mohani (ra), an uncle who belonged to the legal profession. Her marriage took place in the 1316AH / 1898AD. Maulana Hasrat Mohani (ra) was studying at Aligarh College then. The couple loved each other dearly. They have been married life for 48 years. Maulana Hasrat Mohani (ra) continued to study in Aligarh for a long time, even after marriage. After completing his education, he started his business in Kanpur and moved there.

Syeda Nishat un-Nisa Begum (ra) had mastered Arabic and Persian as well as religious education. She was fluent in three languages. She used to teach girls to read and write in Mohan (City) before marriage. After marriage, she made her husband's service the purpose of her life. She also stood side by side in his political struggle. At the same time, she was involved in her academic and literary activities. Maulana Sahib also considered her an integral part of his life.

Allama Syed Sulaiman Nadvi (ra) has recorded her impressions on the living conditions of Maulana Hasrat Mohani (ra). He says:

The mention of Hasrat's life is, in fact, not complete without the mention of his loyal, noble, and brave wife. Thirty-five years ago, from today, she would open her face, come out in an effortless but veiled dress, and

not care about anyone. After every imprisonment of her husband, when there was no one to grieve and help her, she endured all kinds of difficulties with courage and perseverance. Hardly any Muslim woman could compete with him. May Allah forgive her. (Yad-Raftegan)

Maulana Hasrat Mohani's (ra) daughter Naeema Begum has written in her book "Hasrat Ki Kahani Naeema Ki Zubani" that:

The late mother always took part in the struggle for independence, even shoulder to shoulder with Maulana. Until Maulana's first arrest, she was primarily interested in family matters. But when the British started breaking down the mountains of atrocities on Maulana. When his precious library was auctioned off for pennies, she jumped into the fray in the name of Allah. She showed such courage and perseverance that everyone watched. At the time of the first arrest, I was one year old and seriously ill. My mother was alone at home. But she did not care for these worries and urged Maulana for courage and fortitude. She did not tell him about her confusion so he would not get upset and give up.

Like Maulana Hasrat Mohani (ra), Syeda Nishat un-Nisa Begum (ra) was also a member of the All-India Congress Committee. She used to attend political meetings with Maulana. The annual meeting of the Congress was held in Nagpur in 1920. Begum Sahiba also joined Maulana Hasrat Mohani (ra). In the same meeting, the resolution of the boycott was passed.

When the annual meeting of the Congress was held in Kanpur under the chairmanship of Mrs. Sarojini Naidu, Maulana Hasrat Mohani's (ra) wife, led by laborers and farmers, wanted to enter the venue. On this occasion, Congress volunteers had been taught by Pandit Johar Lal Nehru. He stopped Begum Hasrat Mohani (ra) with the volunteers, laborers, and farmers who came with her. Twenty-five workers were injured in the clash. Pandit Jawaharlal Nehru also pushed the crowd to the door. Begum Hasrat (ra) was also present. Nehru pushed her, too. Begum Hasrat (ra) became furious and slapped on the face of Nehru and said, "you are not ashamed to touch me." Nehru realized his mistake and folded his hands, apologized to her, and spoke! You are my mother, forgive me, I forgot.

When Maulana Hasrat Mohani (ra) was in jail in connection with the freedom movement, she was in a time of severe poverty and hardship. She spent her time sewing people's clothes and making paper envelopes but did not reach out to anyone. Maulana Hasrat Mohani (ra) was imprisoned in Poona Jail in 1923-1924. She went to Poona with her daughter and son-in-law to meet her husband. When the people of Poona learned about her financial situation, they wanted to help her, but she refused with thanks.

Due to hard work, Begum Nishat un-Nisa's (ra) health started deteriorating, but her activities did not decrease. Despite taking a full part in the activities of the freedom movement, whenever she gets a chance to perform Hajj, she goes for Hajj. She has performed many Hajj.

Once, she traveled for Hajj through Iraq, and during that time, she also visited the shrine of Hazrat Sheikh Abdul Qadir Jilani (ra). On her return from Hajj, she became seriously ill and was unable to walk. It turned out that she had spinal cancer, which was incurable. Finally, she passed away from the same disease on 25th Muharram 1256AH / 8th April 1937AD.

Maulana Hasrat Mohani (ra) was deeply saddened by the death of his wife. She was his companion in sorrows and pains. Begum Nishat un-Nisa (ra) was strictly used for fasting and praying. The commandments of the law bound her. She was a follower of Hazrat Shah Abdul Wahab Firangi Mahal (ra). She was also devoted to Pir Sheikh Abdul Qadir Jilani (ra). Her only daughter was Naeema Begum. She married Syed Abdul Sami Nusrat Mohani on the 20th of Sha'ban 1340 AH / 18th of April 1922AD.

(Naeema's story of Hasrat)

Syeda Khair un-Nisa (Behter) **Mother of Maulana Syed Abu Al-Hasan** **Ali Nadvi (ra)**

She was the mother of Maulana Syed Abu Al-Hasan Ali Nadvi (ra), a renowned religious scholar and writer from the Indian subcontinent. Her father's name was Syed Shah Zia-ul-Nabi (ra). Despite being a prominent landowner, he was the perfect sheikh of his time. Hundreds of people have received correction and guidance from him.

Syeda Khair un-Nisa (ra) was born in the thirteenth-century Hijri in a settlement near Bareilly called "Daira Shah Ilm-ullah." Her parents made special arrangements for her religious education. She memorized the Holy Quran. She studied Urdu and Persian. According to her home constitution, most of her education and training occurred at home. She was married to Maulvi Hakeem Syed Fakhr-ud-Din (ra), the son of Maulana Syed Hakeem Abdul Hai (ra). Her husband's first wife had died, and he had a son named Syed Abdul Ali (ra). He was a brilliant and capable man. He received higher education and when he grew up, he became the Nazim of Nadwa-tul-Ulama Lucknow and became known as Dr. Syed Abdul Ali (ra).

After her marriage, Syeda Khair un-Nisa (ra) educated and trained her husband's two sisters and a stepson, Syed Abdul Ali (ra), with such compassion and love that they forgot their birth mother. She faced many financial difficulties initially, but Allah Almighty blessed

her, and happiness and comfort came to the house. Her husband was also a successful Hakim and moderator of the Nadwa-tul-Ulama. She had three children, Syeda Ummat al-Aziz, Syeda Ummat Ullah (Aisha) Tasneem, and Syed Abu Al Hassan Ali (ra).

Four years after the marriage, her husband Hakim Syed Abdul Hai (ra) passed away on February 2, 1923AD / 18th Jumadi ul-Akhara 1341AH. She lived for 45 years after his death. This time, she passed by spirit and courage. During this time, she also had the honor of Hajj Baitullah. Allah Almighty blessed her with happy children who would leave no stone unturned in her obedience and service.

At the last age, her vision was gone. Most of her time was spent in worship and remembrance of Allah. 21st August 1968AD, according to 6th Jumadi-ul-Akhara 1388AH, she passed away. She was 93 years old at the time. She was buried in the family cemetery of Daira Shah Ilm-ullah, Bareilly, India.

Her notable attributes were the love of religion, trust in Allah, fear of Allah, patience and gratitude, compassion and love, and immense attachment to knowledge. She instilled in her children all the virtues of a good Muslim.

Syed Abu Al-Hasan Ali Nadwi (ra) writes about his mother: Since no elderly man was in the house, my mother was responsible for my supervision and moral and religious training. She reminded me of the great surahs of the Qur'an at that time. Her compassion was exemplary in the family, and she was very kind to me because of my father's death. But she was very strict about two things: about prayer; if I fell asleep without

praying Isha's prayers, she would wake me up and ask to pray, no matter how deep I was sleeping. Similarly, she used to wake up during Fajr prayers, send me to the masjid, and then sit us down to recite the Holy Quran. The second thing she took great care of was not hurting anyone's heart. Never abuse or do injustice to anyone. She would ask me to apologize if I treated anyone with contempt or arrogance. If I ever misbehaved or insulted a housemaid, she would punish me. And she wouldn't forgive me unless she forgave me.

The third thing that I particularly remember is that she used to acquaint me with the names of some of the elders of my family and great personalities and kept telling me their circumstances. Most of them were family religious figures. She used to emphasize that the absolute honor and the remaining wealth are religion and knowledge.

Allah Almighty had given her an excellent taste for prayers and supplications. This is the passion she instilled in her children. She had memorized many prayers for us, brothers and sisters.

She used to advise her children to look, son! Don't work too hard. The brain doesn't accept too much work. Heart and mental health are essential. Take care not to work as much as possible for a month in one day. If you work so hard, then how will you handle the world? Fulfilling worldly affairs is also worship. Compassion and righteousness, all these things are for the pleasure of Allah and His Messenger (ﷺ).

(Caravan Zindagi, Women and Religion Service)

Miss Jenny (Converted Muslim Lady) Wife of Hazrat Maulana Syed Aziz Gul ra

Hazrat Maulana Syed Aziz Gul (ra) was a resident of Kakakhel, a village in Khyber Pakhtunkhwa province of Pakistan. He was a Maulana Mahmood Hasan Deobandi's (ra) student and a famous silk handkerchief movement member. History will never forget his deeds. He was imprisoned in Malta with his teacher, Maulana Mahmood Hasan (ra). After his release from prison, he settled in Deoband. He started a small business for his livelihood. His temperament and perseverance were simple. After the death of Maulana Mahmood Hasan (ra), he remained with his successor, Maulana Syed Hussain Ahmad Madani (ra). When he moved, he moved with him too.

At that time, Miss Jenny, an English woman who had studied many religions in search of spirituality and had even had practical experience, was finally opening the way for her guidance by studying the Holy Qur'an. She attended the service of Hazrat Hussain Ahmad Madani (ra). While studying with him, she converted to Islam. Hazrat Maulana Hussain Ahmad Madani (ra) asked Maulana Aziz Gul (ra) to acquaint her with Islamic teachings. The woman continued to study with him for a while. Once this woman expressed her desire to marry Maulana Aziz Gul (ra), he accepted and married her. After joining this relationship, her world changed. She became utterly bound by the law. After the formation of Pakistan, Maulana Aziz Gul (ra) moved to his native land. He and his wife moved to this small village and spent the rest of their lives there. She

died there, and her grave is in the same town. The people there know her as "Madar Sahiba."

Here is her autobiography:

I am the seventh daughter of my father, Charles Edward Stafford Steele. I was born in 1885 AD in Hyderabad, Sindh. My father was a very just man and a man of words. He liked India and the people here. Sometimes, he even called himself Sindhi. We belonged to a distinguished family in England. I was sent to England to study when I was six years old. I loved it. I was looking for the truth in everything. My friends used to call me Kiko with love and affection because I used to ask questions about what, why, and how in everything.

I was born into a Christian family but did not agree with any Christian denomination. Many sects among Christians call each other hellish. Christianity seems to me like a puzzle. I do not understand how Jesus (AS) can be the son of God. I am very fond of prayers. I often prayed to the unseen master. When I was young, I started studying the Bible. I found contradictions in many places. I began to doubt that the Bible was God's Word. Sometime later, I got married; my husband was a worldly Christian. He could not share my thoughts. In my spare time, I began to study philosophy. But I could not find anything in its confusion.

In those days, I came to India with my father. I had a twelve-year-old daughter and a ten-year-old son. Here in India, I had the opportunity to study Vedanta. I

was very relieved to read it. I began to realize that I had found what I was looking for. Studying Vedanta brought me closer to Hinduism. I was a guest in a Hindu temple for a while, and finally, I converted to Hinduism. I was admitted to Rana Shankar's Vedanta series. But the anxiety of my heart did not go away. I felt a shirk in it.

My faith in Hindu Dharma was shaken. I began to regret that the truth was still far away. About this time, I fell ill. I had to go to France for treatment. I had seven operations there, and I was saved from death again and again. I wanted to prepare for death, to leave this world and prepare for the Hereafter. So, I came back to India. I have read one hundred and sixty Upanishads here. But it was even more contradictory than the Bible. It did not know what was true and what was false. My mind became so confused that I felt like I was going crazy. My psychological tension increased immensely. These days, a non-cooperation movement has started in India. Riots broke out. Riots also hit Almora. Instead of sitting in a monastery and meditating, I started social work. I began to help the wounded and the afflicted. The temple people started to stop me, saying that we were not worldly. I spoke to the guru, who also said we do not get involved in politics.

I disagreed with them, so I left and got involved in public service. I realized that spiritual growth is at the service of humanity. I decided to open a shared service center. There was no restriction on religion in the moral training of the youth. Muslim children also came to this center, so I thought I should also learn the Qur'an to train them.

I was terrified of Muslims. I considered them murderers and robbers who can do all kinds of cruelty. When I read the translation of the Quran, my eyes were opened. It was the absolute truth that went down to the heart. All the good things in Vedanta were present in it. I began to regret that I was still wandering in the dark. I regret how much European religious scholars have misrepresented Islam. They called this religion the religion of wolves. But when I read the Qur'an, I realized this is the only religion of truth.

I was upset again. O, Allah! What should I do now? I started thinking of becoming a Hindu or leaving it and becoming a Muslim. I adopted a monastic life. But some time after a while, I realized that I was heading toward death while the Qur'an was calling me toward life, towards a life that also forms the basis of the Hereafter. But the problem was that I was a nun in a holy monastery. People called me "Mother" out of respect and love. What would these people say if I became a Muslim?

Eventually, Allah Almighty helped me, and I declared myself to be a Muslim without caring about the people. My guru brothers were frightened by my announcement. I told them that the real Vedanta was what I had accepted. They said that you can do this even without becoming a Muslim. You stay in Vedanti and serve the people by living in it. But their words did not reach my heart. It was coming to my mind that Rama Krishna had not taken the path of reality, but his mind was doubtful. He offered me that if I were not a Muslim and remained a Hindu, he would make me a Mahant for the Rama Krishna Mission in Agra. But I had

no worldly greed. I wanted peace of mind, so I rejected his words.

A new problem arose for me: the Muslims refused to accept me as a Muslim, and they said that it was my conspiracy to convert Muslims from Hinduism. I used to get angry that when I consider the Qur'an as my guide, isn't that enough to be a Muslim? I closed the door to comfort my heart. I had my daughter with me. We were both unveiled.

We met Maulana Syed Hussain Ahmad Madani (ra). I told him my problem and asked him? Aren't we Muslims? He smiled at me and spoke! You are a true Muslim; you should not doubt it. The greatness of Maulana Madani (ra) settled in my heart. After staying with him for a few days, I learned the basics of Islam. Then I came to Bangalore.

Once, Maulana Madani (ra) came to Bangalore with a friend and scholar, Maulana Aziz Gul (ra). They were both excellent friends. They also used to laugh with each other. I met them. When they started to leave, I asked Maulana Madani (ra) to come to me again. He said that I would not have to come. This Maulana Aziz Gul Sahib (ra) will come. Ask him out well if he is no longer absorbed in the connection. When Maulana Aziz Gul (ra) came again, I used to stay behind the veil and ask him many questions. At first, I thought that Maulvis was very narrow-minded. But later, when the reality of the veil was revealed to me, I became convinced of their vastness.

Here I was studying Islam deeply when my husband's letter came from England saying come back to England immediately or else I will stop your expenses

and end my relationship with you. I was now a Muslim, and how could I be the wife of a Christian? I believe that Allah provides sustenance. I forbade him to go back.

When Maulana Aziz Gul (ra) learned about my decision, he offered to marry me. I respectfully accepted his offer. I knew that his financial situation was not good; I would have to wear a veil, and that was the only way for me to reach Allah. I learned in Maulana Aziz Gul's (ra) house what a pleasure it is to humiliate a guest by being hungry and starving oneself. I found the absolute comfort of life in his home; he proved to be a very noble, kind husband.

(Reference Monthly Darul Islam, Malir Kotla Punjab, India)

Four parties

Hazrat Abu Al-Hasan Syed Ali Hajwari (ra) mentions in his book "Kashf Al-Mahjoob" four groups of satisfied people.

- Those who are dervishes and happy with the gifts of Allah.
- Those who are satisfied with the happiness of this world.
- Those who are pleased with the sufferings of all kinds of contains trials.
- Those who are happy with being selected.

What does he say about the last two parties?

Those who are satisfied with the troubles sent by Allah do not see the suffering but see the writer, so they bear it with patience and perseverance and are also happy with it. After all, they are satisfied to be chosen by Allah. They love Him.

WITHOUT KNOWLEDGE
ACTION IS LIKE A BODY
WITHOUT SOUL
Hazrat Rabia Basri (ra)

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.⁸ In his sleep he saw the Holy Prophet (Peace and blessings of Allah Almighty be upon him). The Holy Prophet (Peace and blessings of Allah Almighty be upon him) instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلَوةً تُنَجِّنُنَا بِهَا مِنْ جَمِيعِ
الْأَهْوَالِ وَالْآفَاتِ، وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ،
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ
أَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيعِ
الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA
MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA
NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN
JA-MEE-ILAH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA
BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA
BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE
HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE
HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-
YATE WA BA'DAL MA MAAT IN-NA KA A'LA KOLLE

SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا اِلَیْمَانَ وَزَيْنَهُ فِی قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا الْکُفْرَ
وَالْفُسُوْقَ وَالْعِصْیَانَ وَاجْعَلْنَا مِنَ الرَّشِیْدِیْنَ .
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِیْنَ وَالْحَقَّنَا بِالصَّالِحِیْنَ
غَیْرِ خَزَايَا وَلَا مَفْتُوْنِیْنَ



وَاخِرُ دَعْوَانَا اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ

1st Rajab al-Murajab 1445, Saturday,

January 13, 2024

PUBLICATIONS OF SIKANDER NAQSHBANDI

- 1 - Biography of The Greatest Prophet (ﷺ)
(According to the Calendar)
- 2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
- 3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
- 4 - HEARTS - In the light of the Quran
- 5 - What is Soul (Nafs)
- 6 - Historical Trees of Islam
- 7 - Hypocrisy
- 8 - Carelessness and Ignorance
- 9 - Muslim Protocols
- 10 - Biographies of Muhadeseen
- 11 - Biography of Imam-e-Azam
- 12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
- 13 - Great Women in Islamic History. V1 & 2
- 14 - Seerat Syedna Amir Muawiyah (RA)
- 15 - NAQSHBANDIA FAMILY
- 16 - STORIES OF AULIYA KARAM (ra)
- 17 - TASAWWUF
- 18 - Jihad and Mujahid
- 19 - Great Muslim Mothers
- 20 - Reputable Muslim Shaheed Ladies
- 21 - Speech Cautiousness
- 22 - Very Important Basic Masail
- 23 - Articles (English and Urdu)

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